ULEMA of DEOBAND

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P O Box 9786

Azaadville, 1750

Tel: (011) 413 2786

Fax: (011) 413 2787

Email:darululum@webmail.co.za

ULAMÂ DEOBAND AND AHLE SUNNAH WAL JAMÂ'AT

Hadrat Maulânâ AbdulHamîd Ishâq Sâhib (dâmat barakâtuhum)

باسمه تعالى

نحمده و نصلى على رسوله الكريم

Allâh Jalla Jalâluhu has blessed the Ummah of Nabî-e-Karîm ﷺ with the absolute correct Aqâ'id (beliefs), A'mâl, Akhlâq, Mu'âmalât and Mu'âsharât and Allâh Jalla Jalâluhu completed His Dîn and perfected it for this honourable Ummah.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا

Today I have perfected for you, your religion, and completed upon you My favour, and I have chosen for you Islam as your religion.

So the Dîn that Allâh Jalla Jalâluhu gave from Âdam عليه السلام through all the Ambiyâ عليهم السلام came to completion and perfection with our beloved and honourable Nabî ﷺ. Then Allâh Jalla Jalâluhu favoured this Ummah with another great blessing when Allâh Jalla Jalâluhu promised.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

It is We who revealed this admonition, and We are its protectors.

That Allâh Jalla Jalâluhu will propagate and protect this Dîn forever

This perfect, complete Dîn has been transmitted to us and protected by the great Fuqahâ Mujâhidîn, Muhaddithîn, Mufassirîn, Mutakallimîn, Sufia, etc. in its perfect and complete form under the banner of the Ahlus Sunnah Wal Jamâ'at.

In our circles, Ulamâ-e-Deoband is synonymous with Ahlus Sunnah Wal Jamâ'at. This is the *Sawâde-e-*

A'zam (the main stream of the Ummah) which is flowing from Nabî-e-Karîm ﷺ till today and forever till Qiyâmah Inshâ-Allâh.

No matter how much *shukar* we make to Allâh Jalla Jalâluhu, Rasûlullâh ﷺ, all the Sahâbah ؓ, Tabi'în, Tabe Tâbi'în, all the Ulamâ, Mujâhidîn and Sufia for blessing us with this perfect and complete Dîn (lifestyle) i.e. the Ahlus Sunnah Wal Jamâ'at and inter alia Ulamâ-e-Deoband which guarantees true enjoyments of *dunia* in this world and eternal pleasures of Jannah, it is less.

Many *fitnas* (trials and tribulations) in the history of Islam have come and gone, but the main stream flow of the Ahlus Sunnah Wal Jamâ'at has persevered and pulled through all storms and opposition from within and without.

Today we have our great Ulamâ-e-Deoband representing the Ahlus Sunnah wal Jamâ'at - the true Dîn of Islam.

Dârul Ulûm Deoband has not only produced Ulamâ but together with great, very great Ulamâ, Dârul Ulûm Deoband has produced Dârul Ulûms in the length and breadth of the world, from North America to Australia, from Indonesia, Malaysia to Southern Africa, from England and Europe to South America. Dârul Ulûm Deoband has produced Dârul Ulûms throughout the entire world.

Shaikh 'Abdullâh bin Subayyiel *(dâmat barakâtuhum)* of the Haram of Makkah Sharîf says that the Ulamâ of Deoband are serving at least 50% of the Ummah in Dîn.

Dârul Ulûm Deoband has produced luminaries of the calibre of Hadrat Maulânâ Ashraf Alî Sâhib Thânwî رحمة الله عليه who has revived Tasawwuf according to the Sunnah of Rasûlullâh ﷺ, who is a Mujaddid and wrote over 1000 Kitâbs on every aspect of Islamic sciences, who has been acclaimed as the greatest reformist in the world in our times.

Dârul Ulûm Deoband has produced luminaries like Hadrat Maulânâ Muhammad Ilyâs Sâhib رحمة الله عليه who started the work of Tablîgh and Da'wat in its present form, by which a great and tremendous change has come in the whole Ummah.

The stalwarts of Dârul Ulûm Deoband are luminaries like Hadrat Maulânâ Anwar Shâh Kashmîrî Sâhib رحمة الله عليه, the walking library whose memory cannot be matched and who dismantled the cloak of Qadianism and preserved the Dîn.

The stalwarts of Dârul Ulûm Deoband are luminaries like Hadrat Maulânâ Husain Ahmed Madanî Sâhib رحمة الله عليه who was amongst the first to recognise the *fitna* of Maududiasm and unmasked it when others were supporting it.

A special quality which the Ulamâ-e-Deoband have been blessed with is to recognise a *fitnah*, to smell the rat of a *fitnah* in its initial stages, unmask it and oppose it tooth and nail while others support it.

The stalwarts of Dârul Ulûm Deoband are luminaries like Hujjatul Islam Maulânâ Qâsim Nânautwî Sâhib رحمة الله عليه who fought the English and drove them out from the subcontinent after which their empire crumbled in the whole world.

Dârul Ulûm is an inspiration from Allâh Jalla Jalâluhu to protect the Muslims from evil forces of the British Empire who came with the intention of converting all the people of the subcontinent to Christianity. Dârul Ulûm is the manifestation of the Du'â of Hadrat Hâjî Imdâdullâh Sâhib Muhâjir Makkî رحمة الله عليه.

The architect of Dârul Ulûm Deoband is Rasûlullâh ﷺ whom the first principal of Dârul Ulûm saw in a dream drawing the lines where Dârul Ulûm should be built and actually found those lines on the ground where the classes of Dârul Ulûm are and is famously known as Nodra. The same Principal saw Rasûlullâh ﷺ in a dream giving milk to students to drink from the well of Molsri, which was interpreted as the giving of knowledge, which each one took according to his own capacity.

Dârul Ulûm is the name of Tauhîd, following the Sunnats and simplicity.

Just the mere names of the Ulamâ of Deoband fill a persons heart with the *nûr* of Îmân, what then to say of their A'mâl, Akhlâq, Mu'âmalât and Mu'âsharât. Names like Hadrat Maulânâ Masîhullâh Sâhib رحمة الله عليه, Hadrat Muftî Mahmûd Hasan Sâhib Gangohî رحمة الله عليه, Qârî Muhammad Tayyib Sâhib رحمة الله عليه, Hadrat Maulânâ Fakhruddîn Sâhib رحمة الله عليه, Hadrat Maulânâ Umar Sâhib Pâlanpûrî رحمة الله عليه, Hadrat Shaikhul Hadîth, Maulânâ Muhammad Zakariyyâ Sâhib رحمة الله عليه and many, many others.

What is important today is to stick firmly to the Ulamâ of Deoband and guard ourselves and ward off all the present day *fitnas* like Salafiaism, Shiaism, Bid'ât, Qadianiaism etc.

May Allâh جل جلاله guide us to the Sirâtul Mustaqîm (the straight path) and be pleased with us. Âmîn.

INTRODUCTION

"Amongst the believers, there are those who are true to the pledge which they have taken with Allāh ﷻ. Of them is he who has fulfilled his pledge and he who is waiting. They have not changed their resolve in the least." [A<u>h</u>zâb verse 23]

Rasūlullāh ﷺ said, "A group from my *ummah* will remain steadfast on Allāh ﷻ's commands. Those who do not assist them and those who oppose them will not harm them. They will continue in this manner until Allāh ﷻ's decision (*Qiyāmah or their death*) occurs." *[Bukhārī]*

Rasūlullāh ﷺ said, "Verily *dīn* began as something strange. Soon it will return to the condition as it began. Glad tidings to the strangers! They are the ones who will correct that which the people have corrupted from my *Sunnah* after me." [*Tirmidhī]*

Rasūlullāh ﷺ said, "Trustworthy people will bear this knowledge from every succeeding generation. They will eradicate from it the alteration of those who exceed the bounds, the lies of the falsifiers, and the false interpretations of the ignorant." [*Bayhaqī]*

The *ulemā'* of Deoband aptly fit these descriptions. The following booklet seeks to outline the history of *Darul Ulūm*, the services it has rendered in different spheres, its acceptance, the qualities of the savants of this *madrasah*, and a brief summary of its aims and objectives. Much of the subject matter has been drawn and edited from the Al Muballigh (Rajab 1429), a newsletter published by the students of the *madrasah*. Besides this, a reference has been

provided for whatever else has been mentioned. We make *duʿā'* that Allāh ﷻ accepts this meek effort, and grants us the ability to appreciate the sacrifices of our elders, to spur us on to study their lives, to make their object into ours, and to imbibe their qualities and characteristics! *Āmīn*.

HISTORY

In 1601, an East India company trade delegation under the leadership of Vasco da Gama anchored at Bombay Harbour. They requested the government of that time for assistance. They promised to improve trade links with India by exporting Indian goods back to the British market and to then reinvest the profits back to India. The Mogul king of that time, Ah̲mad Shāh Abdali was very short-sighted and failed to understand the policies of the English. He provided this trade delegation with a number of concessions. By 1701, a hundred years later, a number of territories were already under British rule.

The British came to India in 1601 and Shāh Walīyullāh رحمه الله was born in 1702. By 1740, Shāh Walīyullāh رحمه الله realized that the British had already seized control of four main territories. When Shāh Walīyullāh witnessed the British seizing authority from all four sides, he, for the very first time, translated the Qur'ān into Persian. He realized that if Islamic knowledge was not propagated, the British government will continue consolidating its rule over India. In 1762, after the demise of Shāh Walīyullāh, Shāh ʿAbdul Azīz succeeded his father and for the first time in history planted the seeds of antagonism against the British. He was the first person to pass a *fatwā* on the validity of *jihād* against the British and their supporters in India. Due to the *fatwā*, Fatah ʿAlī Sult̲ān Tippu accompanied by his army eventually fought four battles in Mysore. Sult̲ān

Tippu himself engaged in physical combat against the enemy. He was martyred in 1792 while fighting alone right up to the very end. This *mujāhid* was martyred at the fort of Mysore whilst his chief general, Mir S̲ādiq betrayed him for 22 000 acres of land by the British.

During the rule of Raja Ranjit Singh over Punjab, he initiated a spell of tyranny and oppression against the Muslims. He transformed the courtyard of the Shahi Masjid into a stable. His aggression did not even spare the honour of women. Eventually, news of this tyranny reached Ray Bareli. In Ray Bareli there lived a pious servant by the name of Sayyid Ah̲mad Shahīd. When Sayyid Shahīd heard of this, he made an appeal to the Muslims to submit their names for *jihād*. He informed all his disciples that *jihād* against Rajah Ranjit Singh has become obligatory upon them. Finally in 1826, together with 750 *mujāhidīn* and 10 000 disciples, he set out from Ray Bareli. This force treaded its way through the mountain passes of Khaybar and Julan and finally landed in Peshawar in their very first attack. They continued advancing and on the 1st of May 1831, they landed on the mountains of Balakot and set up camp that night on the mountain. One of the local villages betrayed the *mujāhidīn* to the Rajah's forces who launched an attack at night from the rear of the mountain. On the 5th of May, whilst Sayyid Ah̲mad Shahīd was in *sajdah* in *tahajjud s̲alāh*, he was beheaded by the enemy. On the same day, his vicegerent, Shāh Ismail Shahīd (the grandson of Shāh Walīyullāh) took command and went on fighting for the next four days. When a Sikh verbally abused Nabī ﷺ, Shāh Ismail retorted, "By Allāh, I will not die till I have beheaded you". When Shāh Ismail was attacked by the enemy, his head got severed and fell to the ground. In spite of him being

decapitated, he miraculously still held onto his sword and ran after that enemy who spoke ill of Rasūlullāh ﷺ. From a distance of about a furlong (approx. 200m*)* he hurled his sword on the enemy. The sword found its way through the enemy's body and he fell to the ground. Thereafter, Shāh Ismail Shahīd also fell to the ground. *450 mujāhidīn* were also martyred. Only about a 100 *mujāhidīn* returned. After 1831, when the *ʿulemā'* realized that the British government was getting more and more fortified in the country, they called up a number of meetings first. Many warriors gathered from all parts of the country and many decisive battles were fought against the British. This continued for some time.

In 1856, a meeting of all the senior *ʿulemā'* of India was called up in Delhi. This meeting was attended, amongst others, by Ml. Jaʿfar Thāneserī, Ml. Wilāyat ʿAlī, H̲ājī Imdādullāh, Ml. Qāsim Nānotwī, Ml. Rashīd Ah̲mad Gangohī and H̲āfidh Dhāmin Shahīd*.* In this meeting, Ml. Qāsim Nānotwī is reported to have said, "Aren't you aware that the British are sitting right on our heads? They have laid a snare of their rule throughout the country. Be prepared for some rather decisive battles against them. We will either be cut up into pieces or fight against them right up to the end. We will not allow the British to live in this country".

As a result of this meeting, the battle of Independence in 1857 was fought on two fronts, one in Ambala under the leadership of Ml. Jaʿfar Thāneserī and the other in Shāmli under H̲ājī Imdādullāh Makkī. However due to their limited resources and betrayal of a few people, the *ʿulemā'* failed to win this battle. The spirit of freedom however still remained alive.

At the termination of this battle of 1857, the British viceroy to India requested his own ministers and counsellors of India to submit a report on how they can firmly secure the British government's hold over India in the post-war period. One of the leading politicians of India, Doctor William Yur submitted a report to the viceroy. He wrote: "Of the entire population of India, the Muslims are the most spirited and vigilant. The battle of independence was fought mainly by the Muslims. As long as the Muslims cherish the spirit of *jihād*, we will not be able to impose our rule upon them. Hence, first and foremost, the snuffing out of this spirit is imperative. The only way this can be achieved is by weeding out the *ʿulemā'* and by eradicating the *Qur'ān*."

Acting on this advice, in 1861 the government launched a campaign against the Qur'ān. 300 000 copies of the Noble Qur'ān were set alight by the government. Thereafter, they made a resolution to eradicate the ʿulemā'. An English historian, Mr. Thompson writes in his memoirs: "From 1864 to 1867, the British government firmly resolved to eradicate all the *ʿulemā'* of India. These three years are one of the most heart-wrenching periods of Indian history. The British hanged 14 000 *ʿulemā'* to death. From Chandi Chowk of Delhi up to Khaibar, not a single tree was spared the neck of the *ʿulemā'*. The *ʿulemā'* were wrapped in pig-skin and hurled alive into blazing furnaces. Their bodies were branded with hot copper rods. They used to be made to stand on the backs of elephants and tied to high trees. The elephants would then be driven away and they would be left hanging by their necks. A makeshift gallow was set up in the courtyard of the Shāhī Mosque of Lahore and each day up to eighty *ʿulemā'* were hanged. The *ʿulemā'* were at times wrapped up in sacks and

dumped into the Rawi river of Lahore after which a hail of bullets would be pumped into each sack." Thompson writes further: "As I got into my camp at Delhi, I perceived a stench of putrefied flesh. As I stepped out and went behind my camp, I saw a blazing fire of live coals. I saw a group of forty naked *ʿulemā'* being led into the fire. As I was witnessing this scene, another group of forty *ʿulemā'* were brought onto the field. Right before my eyes, their clothes were taken off their bodies. The English commander addressed them thus: 'O *Molvies*! Just as these *ʿulemā'* are being roasted over this fire, you will also be roasted. To save yourselves, just one of you must proclaim that you were not part of the 1857 uprising of freedom. I will release all of you the moment I hear just one of you affirming this."

Thompson writes: "By the Lord who has created me! Not one of the *ʿulemā'* said any such thing. All of them were roasted over the fire and another group was also brought and roasted over the blazing fire. Not a single *ʿālim* surrendered to the demands of the British."

By 1867 not a single Islamic institute remained. One would be quite astonished to realize that in 1601 when the British arrived in India for trade, there were a thousand Islamic institutes in Delhi alone. It was around this time when Ml. Qāsim Nānotwī saw Nabī ﷺ in a dream in which he was instructed to build a *madrasah* in the village of Deoband. In compliance to the command, Ml. Nānotwī laid the foundation of the *madrasah* under a pomegranate tree on the 30th May 1866. When Ml. Qāsim Nānotwī informed H̲âji Imdâdullâh who had by that time already migrated to Makkah Mukarramah that we have just started a *madrasah*, H̲ājī

Imdādullāh رحمة الله عليه remarked in surprise, "What! Have 'you' founded the *madrasah*? No, this is actually the result of countless nights which we had passed crying before Allāh جل جلاله."

The first *ustādh* appointed was Ml. Mahmudul Hasan and the first student also possessed the name Mahmudul Hasan, who served the Muslims of India and later Muslims of the world. He was given the title, 'Shaykhul Hind', which he thoroughly deserved after his innumerable sacrifices and services to Islam.

It is the promise of Allah جل جلاله to protect His d*īn* no matter how hard the enemies try to extinguish it. A manifestation of this came in the form of *Dārul Ulūm Deoband* whose rays extended throughout the world in the defence and spread of our great Din.[1]

Maslak (Ideology)

* Their *dīn* is Islam which incorporates *ʿaqāid* (beliefs), *ʿibādāt* (worship), *muʿāmalāt* (social dealings), *akhlāq* (character) as well *muʿāsharāt* (social conduct).

* Their group is that of *Ahl us Sunnah wal Jamāʿah* which is based totally on the *Qur'ān*, *Sunnah* and the understanding of *dīn* in the light of the sahābah رضي الله عنهم which has reached us through a direct *sanad* (chain).

* Their *fiqhi madh hab* is *Hanafī* since the akābir (elders) of the *Dārul Ulūm* were *Hanafī*, but at the same time refrain from slurring or insulting any of the other imāms or their *madhāhib*

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[1] Abridged from 'The ʿUlemā' of Deoband - their majestic past' by Maulānā Diyāur Rahmān

since all the imāms were on *Haqq* (truth). They have preferred staunch *taqlīd* over giving their *nafs* a free reign and following their whims and fancy.

* Their spirituality is based on *Tasawwuf* which conforms totally to the *sharīʿah*, comprising of purification of the soul, beautification of one's character and establishing a connection with Allāh ﷻ.

* Their beliefs (in the field of *kalām* (beliefs)) are *Māturīdī*, a part of the *Ahl us Sunnah wal Jamāʿah* who are on *haqq* (the truth), neither believing only in that which their intelligence accepts without considering the Qur'an, Sunnah and *Ijmāʿ*, nor denying that one's intelligence is a useful tool which clarifies the beliefs of Islām.

* Their chain of *Tasawwuf* is mainly *Chishtī*, but in fact a combination of all chains which are on *haqq.* They are generally given *khilāfah* (permission to accept pledge of allegiance) in all four famous chains i.e. *Chishtī*, *Qādirī*, *Naqshbandī* and *Suhrwardī.*

* Their *fikr* (intellectual inclination) is according to the *fikr* of Shāh Walīyullāh which is a combination of *naql* (divine promptings) and ʿ*aql* (rational and intellectual promptings).

* Their principles and ideology regarding *dīn* are according to that of Ml. Qāsim Nānotwī who had expounded on the beliefs of the *Ahl us Sunnah wal Jamāʿah* using logical and rational proofs and reconciled the differences between the *Ashāira* and the *Māturīdiyya.*

* Their ideology regarding the *furūʿ* (subsidiary laws) of *dīn* i.e. *fiqh* is according to that of Ml. Rashīd Ahmad Gangohī who had figured out the intricacies of the field and expounded on it.
* Their *nisbah* (connection) is *Deobandī* since their starting point was the *Dārul Ulūm* in Deoband.

To achieve the spread of this school of thought, the *Dārul Ulūm* was founded on these objectives:
To spread the teachings of the *Qur'ân* and *Sunnah* and to bring alive all branches of *dīn* through the system of *taʿlīm* (teaching) and *taʿallum* (learning), since every facet of *dīn* is dependent upon knowledge. Thus the *ʿulemā'* of Deoband gave greater significance to knowledge over all other branches of *dīn*.
Islāh and *tazkiya-e-nafs* (spiritual reformation and purification of the soul) through the medium of *tasawwuf* and spiritual training
To protect and establish the personal and social interests of the Muslims by giving importance to *fiqh* (jurisprudence) and Islāmic justice
To keep alive the spirit of *jihād* and self-defence by continuous training
#To reform the society through the means of lectures and sermons which will aim to correct the incorrect beliefs of the masses, removing misconceptions regarding Islām and root out *bidʿāt* (innovations)
To bring alive the *Sunnah* by combining *fikr* (concern) for the reformation of the people and *ʿamal* (practice) by promoting the *Sunnah* lifestyle
To spread Islām and its beautiful teachings to all foreign non-Muslims by explaining to them that true wisdom lies in

the way of the *ambiyā* (messengers), not in their superficial wisdom and so-called progress

To fill the vacuum void of writing and authoring by presenting Islām according to the necessity of the hour

To keep Islāmic brotherhood alive and to establish an Islāmic *Khilāfat*

To maintain freedom and independence in their expression of knowledge so that their teachings remain free from the influence of strangers by avoiding any assistance from the state and sufficing upon the sincere assistance, albeit limited, of the Muslim public. Thus it is not the system of the *ʿulemā'* of Deoband to limit *dīn* to a few aspects labouring under the misconception that this is the entire *dīn*. Rather every aspect and branch of *dīn* is firmly adhered to in a just, enveloping *maslak* (ideology).[2]

CONTRIBUTION TO KNOWLEDGE

The *ʿulemā'* of Deoband have played a mind boggling role in spreading the knowledge of *dīn* in this day and age. Their efforts to preserve the pristine purity of Islām were mostly directed to spreading the knowledge of *dīn* in every facet.

TAFSĪR: One such field, in which the magnificent works of our *ʿulemā'* stand out like a rose in a concrete floor, is the field of *tafsīr* (commentary of Qur'ān). All the various *tafāsīr* written by our *ʿulemā'*, despite each having its own unique style, are unified in their objective, to simplify the understanding of the Noble Qur'ān for the *ummah*. A few of the more famous *tafāsīr* are:

Tafsīr e ʿUthmānī : After realising that the rut in the *ummah*

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[2] The *Maslak* of the *ʿulemā'* of Deoband by Qārī Tayyib رحمة الله عليه

has set in due to abandoning the Qur'ān, Shaykhul Hind Muftī Mahmūdul Hasan Deobandī decided to write a simple translation of the *Qur'ān*. Shaykhul Hind commenced the *tafsīr* while he was imprisoned in Malta by the British. After completing the translation, Shaykhul Hind began the foot-notes but only managed to finish until the end of *Sūrah Āl e Imrān* before death overtook him. Maulānā Shabbir Ahmad ʿUthmānī ﵀ thereafter took up the great task of finishing the footnotes, bringing the book to completion in 1350 A.H.

Bayānul Qur'ān: Maulānā Ashraf ʿAlī Thānwī﵀ completed Bayānul Qur'ān in 1353. This three volume masterpiece is unique in the following aspects: (1) Lengthy narratives and rul-ings were excluded, the object being a basic understanding of the Qur'ān. (2) In those verses in which many opinions occur regarding the meaning, only the preferred one is mentioned. (3) This *tafsīr* benefits both, the general masses and the *ʿulemā'*. For the *ʿulemā'*, a special foot-note has been added in Arabic consisting of *balāghat* (eloquence), *nahw* (grammar), *fiqhī masā'il*, the different *qirā'āt* as well as *masā'il* of *tasawwuf* extracted from the Qur'ān.

Maʿāriful Qur'ān: Maulānā Idrīs Kandehlawī ﵀ wrote this *tafsīr* consisting of eight volumes in 1382 (1962). He had based his translation on that of Shāh ʿAbdul Qādir ﵀. He was known to have a special talent of pointing out the connection between the verses, which is an important aspect of *tafsīr*. *Masā'il* of *ʿaqā'id* (beliefs) and *fiqh* have been explained in ample detail. Before he passed away, he was only able to finish till *Sūrah Sāffāt*. Later his son completed the *tafsīr*.

Maʿāriful Qur'ān: In 1373 (1954), Muftī Muhammad Shafīʿ

commenced lessons of *tafsīr* on Radio Pakistan. The lesson was delivered every Friday on a selected portion of the Qur'ān and was meant to cater for the needs of every average Muslim. However, upon receiving numerous requests from enthusiastic listeners to publish the *tafsīr* in a book form, he began its compilation and completed it in 1963. He mentions the specialities of the *tafsīr* as the following: (1) Most *tafsīr*s have such information which is only beneficial for ʿ*ulemā'*, commenting on *nahw*, *balāghat*, and different *qirā'ats* etc. which are of no use to the masses. As a result of these intricate details, the public began to think that understanding the Qur'ān is very difficult. During the writing of this *tafsīr*, Muftī S̲āh̲ib kept in mind that it should be kept simple since the average Muslim is not able to understand technical terms and finer points. (2) Special importance was given to discussing those topics which generate the love and greatness of Allāh ﷻ and Nabī ﷺ in ones heart. Likewise, those points have been adequately discussed which encourage a person to correct his actions, and to practice on the Qur'ān. (3) Before the detailed *tafsīr*, an overview of the verses are mentioned which suffices for a busy person to understand the Qur'ān.

The above briefly proves that the ʿ*ulemā'* of Deoband did everything in their power to fulfil the need of the time i.e. to create in the masses an understanding of the Qur'ān. May Allāh ﷻ accept their concerted efforts and ignite in our hearts that same flame of desire to serve *dīn*.

H̲ADĪTH

ʿAllāmah Zāhid Kawtharī رحمة الله عليه writes about the ʿ*ulemā'* of Deoband with regards to their achievements in the field of *h̲adīth* saying, "Their achievement in the field of *h̲adīth* in the

last century has been above all expectations. Their illustrative commentaries on the *Sihāh Sittah* are vast treasures of *ahādīth* pertaining to the laws of *sharīʿah*". He goes on to mention by way of example, *Fathul Mulhim*, *Faydhul Bārī* and *Badhlul Majhūd. Fathul Mulhim*, a commentary on *Sahīh Muslim* was compiled by Ml. Shabbir Ahmad ʿUthmānī. ʿAllāmah Zāhid Kawtharī himself writes in *Maqālat e Kawtharī*, "It can rightfully be said that there hasn't been a commentary which fully expounds *Sahīh Muslim* in all aspects. If one finds a commentary which for example delves into *fiqh* or *ʿaqā'id* of one specific *madh hab*, it will overlook the views of all the other *madhāhib*. This method does not satiate a true student. In some, one will see that disregard was shown to a *muqaddamah* (preface); although the knowledge of *hadīth* and classification of authors are amongst those aspects which *ʿulemā'* of *hadīth* have attached great importance to. The *muqaddamah* also serves as an introduction to technical terminology which the author employs throughout the *kitāb*. One will also find many commentaries which do not comment on the narrators albeit the dire need. I was immensely pleased by this bulky splendid commentary since I found it to be adequate in every aspect and it has successfully filled the void which I have mentioned".

Badhlul Majhūd, a commentary of *Abū Dāwūd* was written by Ml. Khalīl Ahmad Sahāranpūrī. Ml. Ashraf ʿAlī Thānwī رحمة الله عليه says, " I found this kitāb to be sufficient in explaining the subject of *sanad* (chain of narrators), satisfactory with regards to *fiqh* and detailed in the discussion of logical and *sharʿī* proofs."

ʿAllāmah Kawtharī continues, "Ml Ashraf ʿAlī Thānwī advised

his nephew, Ml. Zafar A*h*mad Thānwī that he should bring together the proofs for *hanafī fiqh* by gathering the *ahādīth* used as proof and commenting on their authenticity according to the laws of the field of *hadīth*. This zealous ʿ*ālim* engaged in this difficult task and was perpetually engrossed in it for approximately twenty years until it was marvellously completed by the grace of Allāh ﷻ in twenty volumes. It was compiled in the very format of *Āthārus Sunan* and was named *Iʿlāus Sunan.* He also added an extra volume as an introduction to the laws of *hadīth* which is extremely beneficial in this subject. Actually, I was shocked at this compilation, the author's thorough research and complete discussion on every *hadīth* in compliance with all the laws, relating to both the text and the chain of narration without the slightest manifestation of establishing a biased view. Fairness was his guide whilst speaking about the view of other *madhāhib*. I was extremely pleased with this *kitāb*. This is the courage of the mighty and perseverance of the brave. This is just a small example of the achievements of our Indian brothers (i.e. the Deobandī ʿ*Ulemā'*). For the like of this competitors should compete for".

ʿAllāmah Zāhid Kawtharī commenting on Ml. Anwar Shāh states, "No scholar the like of Ml. Kashmīrī has graced the world since the demise of Shaykh Ibnul Hummām in the field of extracting extraordinary and rare delicate discussions from the *ahādīth*". The discourses of Ml. Kashmīrī have been compiled into *Faydhul Bārī* (commentary on *Bukhārī)* and *Al* ʿ*Urf ush Shadhī* (commentary on *Tirmidhī).*

A renowned Syrian Scholar, Shaykh ʿAbdul Fattah Abū Ghuddah remarks about *Faydhul Bārī* in the following words, "This book is filled with abundant knowledge which one will

not be able to find in the previous commentaries of *Bukhārī."*

ʿAllāmah ʿAlī Misrī Hanbalī who had memorised *Bukhārī* and *Muslim*, during a visit to India, attended the lessons of Shāh Sāhib. Shāh Sāhib rendered the lecture in Arabic. After witnessing the ocean of knowledge, he commented, "I've travelled the Arab countries and met the great *ʿulemā'* of this time. I myself have taught *hadīth* for many years in Egypt. I haven't seen a *muhaddith* or an ʿā*lim* the like of Shāh Sāhib anywhere, from Shām right up to India". Once ʿAllāmah ʿAlī exclaimed, "If I have to take an oath that Shāh Sāhib is more knowledgeable than Abū Hanīfah, I would not be lying". However Shāh Sāhib expressed great dislike to this statement and said, "We are completely unable to even understand the *ijtihād* of Imām Abū Hanīfah. "

Hadrat Maulana Husayn Ahmad Madanī went to Deoband at the tender age of thirteen and was fortunate enough to receive the great affection of Shaykul Hind who insisted that he would teach MI. Madani the basic *kitābs*. Maulana studied sixty-seven *kitābs* over a period of six and a half years. He then moved to Madīnah Munawwarah. He began teaching in Masjidun Nabawī and was so engrossed in teaching that he would only rest for three hours. He delivered fourteen to fifteen lessons a day. Once en route to Madīnah, Hadrat Maulana was blessed with a dream of Nabī ﷺ. He asked Nabī ﷺ to make *duʿā'* for him for he wished to remember the *kitābs* he had studied and understand the *kitābs* he hadn't studied. Nabī ﷺ replied, "That has been granted for you". He taught *hadīth* in Masjidun Nabawī for over ten years. From 1335 A.H to 1338 A.H he was imprisoned in Malta together with his Ustādh, Shaykul Hind. Upon his release, he returned to India

and took over the post of Shaykhul Hadīth at Deoband in 1346 A.H and continued benefiting the *ummah* until 1377 A.H the year of his demise. During this period, 3865 students had the honour of studying under him.

Hadrat Shaykh Maulānā Zakariyyā Sāhib dedicated his entire life for *hadīth*, from the time he studied *Mishkāt*, until close to his death, approximately sixty-five years. He was constantly involved in teaching or writing. He studied under his father Ml. Yahya and Ml. Khalīl Ahmad Saharanpūrī. He assisted his *Ustādh* in the compilation of *Badhlul Majhūd*, a commentary on *Sunan Abū Dāwūd.* On completing this, he began a commentary on the *Mu'atta* of Imām Mālik titled *Awjazul Masālik* in six volumes, an astounding, unmatched commentary, surprisingly written by a non-Mālikī *ʿālim*. *Fadā' il Aʿmāl*, the most widely read *kitāb* after the Qur'ān is one of his most accepted works. He remained the Shaykhul Hadith of Mazāhirul ʿUlūm for approximately forty years.

These are just a few examples of our elders and their association with the knowledge of *hadīth*.

FIQH

The *ʿulemā'* of Deoband contributed greatly to the spread of *fiqh*, particularly the *Hanafī Madh hab*, as this is the dominant *Madh hab* in the Subcontinent.

Maulānā Rashīd Ahmad Gangohī was a *faqīh* of great standing. Maulānā engrossed himself in the acquisition of knowledge in his student days to such an extent that he devoted only seven hours daily to his other needs. His specialities in teaching were *fiqh* and *hadīth*. He taught the

kitāb *Al Hidāyah* fourteen times. Besides other works, he is the author of the famous *Fatāwā Rashīdiyyah.* Maulānā Kashmīrī said concerning Maulānā, "None from amongst the *ʿulemā'* of Deoband had reached such depths in *fiqh* like Hadrat Gangohī". Ml. Nānotwī gave him the title of, ' Abū Hanīfah of our time'. Hadrat Shāh Kashmīrī in spite of acknowledging the great knowledge of ʿAllāmah Shāmī رحمة الله عليه would not call him by the title *'faqīhun-nafs'*, regarding none other than Ml. Gangohī fit for this title. Once when Ml. Gangohī dictated an answer giving reference to *Shāmī*, an *ʿālim* objected that the ruling is certainly not in *Shāmī.* Hadrat asked for the *kitāb* to be brought to him whereas he was blind at this time. Passing his hands over the breadth of the *kitāb*, he roughly estimated, turned to a page and said, "Look to the bottom of the left page". It was exactly as Hadrat stated.

Maulānā Ashraf ʿAlī Thānwī رحمة الله عليه was responsible for a great scholarly and religious awakening in India. He is probably one of the scholars in this century with the most written books. His *fatāwā* show his great depth of understanding and insight. His book, Behishti Zewar, explaining the basic rulings needed by all, has become one of the most famous books in the world.

Maulānā Anwar Shāh Kashmīrī رحمة الله عليه acquired the necessary skills of Arabic, *fiqh*, *usūl*, *tafsīr* and *hadīth*, all of which he understood very well by the time he had reached thirteen years. He used to issue *fatāwā* while he was only twelve years old which were in agreement to those issued by the senior scholars of Kashmir. He contributed greatly to the *Hanafī Madhhab* and was able to provide substantial evidence from the *Sunnah* for almost any issue. His distinguished academic qualities in the sphere of *fiqh* may be summarized as follows:

He was not only proficient in the *Hanafī Madh-hab*, but was well-acquainted with the other *madhāhib*. He spent lots of time and effort explaining the texts of the Qur'ān and *Sunnah* related to *fiqh*. He was well acquainted with the reasons for dispute and disagreement between the scholars, particularly in those matters that are practiced daily. He once said, "Alhamdulillah, after thirty years of effort, I am now confident that our *fiqh* is totally in accordance to the Qur'an and *hadīth*".

Maulānā Zafar Ahmad ʿUthmānī رحمة الله عليه belonged to a noble and educated family, and is probably one of the most famous products of the *Hanafi Madh hab*. His book, *Iʿlāus Sunan* contains immense benefit in the science of *hadīth* and in providing proof for the *Hanafī* position. He also wrote several excellent books in connection to *fiqh*. Maulānā Thānwī was very impressed with his talents and used to say, "My nephew, Maulānā Zafar Ahmad is the Imām Muhammad of this era and the fountainhead of *dīnī* knowledge".

Other great Deobandi *fuqahā* include: Mf. Muhammad Shafīʿ, Shaykhul Hind, Mf. Mahmūdul Hasan Gangohī, Mf. Kifāyatullāh (when his *fatāwā* were presented to the *ʿulemā'* of Egypt, submitted, "We have not come across an *ʿālim* of his calibre anywhere in the world"), Mf. Abdur Rahīm Lajpūrī, Mf. Taqi ʿUthmānī and Mf. ʿAzīzur Rahmān who passed away whilst writing a *fatwā*.

TASAWWUF

Tasawwuf is an important branch of Islām, dealing with purification of the internal illnesses (like pride, jealousy, love for name and fame, love for wealth, excessive anger, etc.), imbibing of beautiful character (like the love and fear of Allāh

ﷻ, sincerity, generosity, humility, etc.), and attaining *nisbat* (connection) with Allāh ﷻ. Just as the s̲ah̲ābah ﷺ acquired outward knowledge from Nabī ﷺ, which was transmitted to us via the *ʿulemā'* and *fuqahā'*, the s̲ah̲ābah ﷺ acquired this branch of knowledge and transmitted it to us via the *sūfiyā*. However as time passed after the era of Nabī ﷺ, many innovations crept into *tas̲awwuf*. Throughout the centuries, many reformers came and corrected the people's belief regarding the reality of *tasawwuf*. Regarding *tas̲awwuf*, we encounter three groups of people.

For one group, *tas̲awwuf* is something alien to Islām, something fabricated by some deviant mystics (*sūfīs*), which has' absolutely no basis in *sharīʿah*. This is largely due to their lack of knowledge regarding the *sharʿī* standpoint regarding *tas̲awwuf*, and their misgivings are generally founded on the excesses and innovations of many deviant and misguided individuals who claim to be adherents of *tas̲awwuf*, but are in reality the slaves of their whims and desires, who ply their trade under the guise of their own concocted version of *tas̲awwuf*. Then there are the second group of people who we will find on the other extreme. They are under the false impression, that once a certain level of love and recognition has been acquired, then the *sharīʿah* becomes irrelevant. This group is more dangerous than the former, because such beliefs often take a person out of the fold of Islām. For them, *dīn* consists mainly of *dhikr* and *wazā'if*, coupled together with various other forms of innovations and customs, very often imbibed from other religions due to frequent intermingling. Between these two extremes, we find a group of people who have drawn the middle path, combining both *sharīʿah* (the external acts of worship) and *t̲ariqat* (*tas̲awwuf* - the internal

acts of worship), and at the same time shunning all forms of rituals and customs which are foreign to the teachings of Islām. It is this very moderate path that the ʿ*ulemā'* of Deoband have adopted with regards to the various aspects of *tas̲awwuf*. Starting with Maulānā Rashīd Ah̲mad Gangohī, many innovations which had crept into *tas̲awwuf* were weeded out. This effort was then further enhanced by the writings and teachings of Maulānā Thānwī رحمة الله عليه where *tas̲awwuf* was fully explained and proven, directly from the Qur'ān and *ah̲ādīth* of Nabī ﷺ, proving that *tas̲awwuf* is an inseparable part of *dīn*. Let us now analyse a few pertinent issues of *tas̲awwuf*, and appreciate the moderate stance that the ʿ*ulemā'* of Deoband have adopted.

H̲ad̲rat Shaykh ul Hadīth Maulānā Muhammad Zakariyya Kandehlawī رحمة الله عليه in his autobiography Aap Betī, has mentioned the following regarding *tas̲awwuf* and our *akābir* (pious predecessors), "*Tas̲awwuf* was an extremely important activity of our pious predecessors. These great personalities on the one hand were true followers and vicegerents of the *fuqahā-e-mujtahidīn* and *muhaddithīn* in the sciences of *fiqh* and *ah̲ādīth*, and on the other hand in the field of *tas̲awwuf* they had followed in the footsteps of Junayd Baghdādī رحمة الله عليه and Imām Shiblī رحمة الله عليه. These great luminaries engaged in *tas̲awwuf* within the limits defined by *fiqh* and *h̲adīth*, and both verbally and practically demonstrated that this blessed science is in reality a science established from Qur'ān and *h̲adīth*, whilst simultaneously putting a nail in the coffin of those customs and innovations which found their way into this blessed science due to the passage of time. Today there are certain ignorant people who, if they have not regarded *tas̲awwuf* as something which is completely against *sharīʿah*,

then they have regarded it as something totally separate from it. This is a severe transgression of the limits and is complete ignorance."

H̲ad̲rat Qārī Muh̲ammad Tayyib S̲āh̲ib in his book entitled 'The Maslak of the ʿUlemā' of Deoband' mentions regarding *sharīʿah* and *t̲arīqat*: "The Deobandis accept and acknowledge the institution of perfection of character and purification of the soul through the medium of *bayʿah* (the pledge of allegiance). However, *t̲arīqat*, which has been passed on from bosom to bosom, is no separate entity from *dīn*. The internal and characteristic aspect of *sharīʿah* is termed as *t̲arīqat*. This is the path which is treaded for the rectification of the heart. The principles thereof have been proven from the Noble Qur'ān and *Sunnah*. However, those customs, unprincipled ways and fabricated methods which are alien to *dīn*, are not regarded as *t̲arīqat*. To accept these ways is contrary to the *Sunnah* and is completely rejected. The pious personalities are regarded as beacons of blessings and benefit, but they are not made objects of prostration."

Regarding love for the *auliyā*, H̲akīm ul Islām, H̲ad̲rat Qārī S̲āh̲ib, mentions the following: "It is the *maslak* (ideology) of the *ʿulemā'* of Deoband that the *auliyā* and *sūfiyā* are like the soul of the *umm*ah, whereby the *ummah* gains spiritual enlightenment and guidance. It is for this reason that the *ʿulemā'* of Deoband regard *mahabbat* (love) and honour for them to be incumbent for the preservation of *īmān.* However, excessiveness in *mah̲abbat* (love) should not lead one to deitise them (i.e. to raise them to the rank of a deity). Whilst respect and honour for them is necessary, it should not be translated into acts of worship, where people prostrate at

their graves, circumambulation around their graves, take oaths on their names, make sacrifices on their names, etc. They should never be looked upon as being able to remove one's grief and sorrows. Their graves should not be made venues of festivities. On occasions when these saints are remembered, under no circumstances should singing and dancing form a part of such gatherings. To refrain from all such acts, thereby acting in obedience to the *Sunnah* and desires of *nubuwwat*, is not a matter over which one should be rebuked, but rather it is something praiseworthy. The *mashāyikh* are guiding lights whereby one gains spiritual upliftment, and are not pawns for satisfying one's *nafs* (carnal desires), whims and fancies."

From the above, we can see the moderate standpoint of the ʿ*ulemâ* of Deoband, and the great sacrifices they made to keep alive unadulterated *ta<u>s</u>awwuf*.

DAʿWAT AND TABLĪGH

Everyone of our pious predecessors were concerned regarding the unfortunate condition prevailing on the *ummah* and each one had in his own way made efforts to rectify the rot which had set in, but Ml. Ilyās رحمة الله عليه was the one chosen by Allāh جل جلاله to carry out this rectification on a universal and general basis. Due to his concern and worry, this effort has now reached nearly every country in the world. Millions of people's lives have changed, practical Islām has come into the lives of people, and thirst has been created in the hearts of people. This work continues to grow very rapidly. Muftā Fāruq Mīrthī <u>S</u>ā<u>h</u>ib writes, "Together with teaching, issuing *fatāwā*, engaging in spiritual purification, reformation and delivering lectures, Muftī Mahmūdul <u>H</u>asan <u>S</u>ā<u>h</u>ib regarded the effort of

tablīgh to be extremely important for the entire *ummah* and always encouraged and emphasised it. He advised many of the new graduates to spend a year with the *tablīgh jamāʿat*. His heart-felt desire was that every individual adopts the effort of *daʿwah* and *tablīgh* as the very purpose of their lives." *[Muftī Mahmūd Hasan Sahib رحمة الله عليه and the Tablīgh Jamāʿat p.19]*

OPPOSITION TO FALSEHOOD

The ʿ*ulemā'* of Deoband have surpassed the rest as far as preservation of *dīn*, opposition of rivals and the reformation of the Muslim *ummah* is concerned. They always held fast to the *sharīʿah* and were never influenced by external factors. The reality of the matter is that, had it not been for Dārul ʿUlūm Deoband, it would be very unlikely that we could have had this opportunity to witness Islām in this pure and pristine form.

Westernism and Christianity: The "East India Company" disguised behind the garb of being a business enterprise, in reality aimed to propagate Christianity and gain Christian political power over India. They constantly interfered in the political, educational, and administrative affairs of the country.

The 19th century brought with it a great tough challenge for the tenets of Muslims and Christians alike i.e. the cyclone of western arts, sciences and European culture which swept across the world, taking all into its fold. Our noble ʿ*ulemā'* came to the rescue by establishing numerous Islāmic institutes (*madāris*), which to a great extent warded off the possible intellectual subjugation of the Muslims.

From another angle, Maulānā Rahmatullāh Kirānwī, Maulānā

Muhammad Qāsim Nānotwī, Maulānā ʿAbdul Mansūr, Dr. Wazīr Khān and others put up strong opposition to Christian missionaries, not allowing their dreams of converting the Indian Muslim population to Christianity to materialise. Maulānā Rahmatullāh refuted the Christians by compiling the book *'Izālatul Awhām'* in which he challenged Christian priests. They suffered overwhelming defeats while debating with Maulānā. Maulānā also compiled the book *'Izhārul Haq'* at the request of Sultan Abdul Aziz (Sultan of Constantinople 1860-1876) wherein Maulānā answered many objections which were raised against Muslims in the debates. The London Times, in a review of the English translation of *'Izhārul Haq'* stated that if this book is to be read around the world, Christianity would cease to progress. The failure of English influence over this region brought an end to all debates.

Qādiyānism: A few notable personages who rendered an excellent service in combating the Qādiyānī movement include: Maulānā Anwar Shāh Kashmīrī, Maulānā Murtada Hasan Chandpūrī, Maulānā Ahmad ʿAlī Lahorī, Maulānā Habībur Rahmān Ludhiyānwī, Muftī Muhammad Shafīʿ Deobandī, Maulānā Idrīs Kandehlawī, Maulānā Badre Alam Mīrthī, Maulānā Muhammad ʿAlī Jalandahrī, Qādhī Ihsānullāh Shujaʿābādī and others. Maulānā Anwar Shah Sāhib Kashmīrī appointed a group of his students to write and lecture against this *fitnah* throughout the country. A conference was held annually at Qādiyān in this regard. Due to their efforts, the Qadiyānīs were finally legally declared disbelievers in Pakistan.

Shism: Shism, being one of the most successful enemies of Islām, presents itself world-wide under the banner of "true

Islām", capturing many innocent hearts from true, pure Islāmic beliefs into the indecent and immodest world of Shism.

Allāh ﷻ is presently using the Sipā' e Sahābah and its members for the protection of *dīn*, the honour of Nabī ﷺ the sahāba ﵃, and the Qur'ān against Shism. The Sipā' e Sahāba was founded and established in September 1985 by the great scholar of Islām, the mouthpiece and orator of the *Ahl us Sunnah wal Jamāʿah*, ʿAllāmah Haq Nawāz Jhangī ﵀ . Ever since its inception, it has been under severe attack by the enemy. Many great leading *ʿulemā'* have been martyred by the Shia such as the founder himself in 1990, Maulānā Ithārul Haq Qāsimī, ʿAllâmah Diyâur Rahmān Fārūqī ﵀, as well as the last president, Maulānā Muhammad Aʿzam Tāriq. Many other members were also imprisoned and tortured. .

The *ʿulemā'* of Deoband have also opposed many other astray sects, including the rejecters of *hadīth*, naturists, *ghayr muqallidīn*, *barelwis*, modernists, and *maududis* etc.

THE ACTUAL MARK OF DISTINCTION OF THE ULAMĀ OF DEOBAND

Hadrat Maulānā Ashraf ʿAlī Thānwī ﵀ once remarked, "My allegiance to our elders is not because I regard them as the greatest and most learned *ʿulemā'* in the world. I know that it is very possible that there are some *ʿulemā'* present in the world, whom we do not know, that are more learned than them. But according to me, allegiance to them is because they were *Allāh Wālā* (men of Allâh), and not *dunyadār* (slaves of the world). They lived in this world but they were not affected by the winds of the world. Their work and efforts were

motivated by the desire to serve *dīn* even if it led to their own personal loss and destruction."

Muftī Taqī ʿUthmānī writes in his book *'Akābir ʿUlemā e Deoband kiya thé?'*, (Who were the *ʿulemā'* of Deoband?) The answer in brief can be given that they were the memory of the best of eras, an example of the pious predecessors, and a living picture of an Islāmic temperament and thought. If one decides to explain in detail these few lines, then volumes will not be sufficient. The truth is that it is difficult, nay impossible to encompass their specialities and perfections in words. The reason for this is that these qualities are actually drawn from the temperament and thought found in the lives of the s̲ah̲ābah ﷺ. Temperament and thought is something which can be perceived but cannot be explained clearly in words. The fragrance of a flower can be smelled, but to explain its reality in words is impossible. Similarly to understand the temperament and thoughts of these personalities can only be understood by staying in their company and by their life-incidents. To merely convey it verbally is not possible."

Amongst their outstanding qualities, some were:
a) Sincerity – H̲ad̲rat Thānwī رحمة الله عليه writes, "When the people of Deoband wanted to be part of the Shūrā (consulting) board of the madrasah and H̲ad̲rat Gangohī refused, there was an uproar and fear of problems arising. I wrote to H̲ad̲rat Gangohī stating, "H̲ad̲rat, what harm will there be, just to stop the commotion? If one or two of them are placed in the board, we are still in the majority, and judgement passed according to the majority view." H̲ad̲rat Gangohī wrote back stating, "To appoint an unworthy person is a sin, which will cause the displeasure of Allāh ﷻ and His Rasūl ﷺ. Thus we cannot make

unworthy people members, whether the *madrasah* remains or not. Our aim is divine happiness, and not the *madrasah*." Similarly, once when Maulānā Khalīl A<u>h</u>mad <u>S</u>ā<u>h</u>ib and Shaykhul Hind were perturbed by opposition, he wrote a letter to them stating, "My beloveds, why are you perturbed? The *madrasah* is not the aim; the pleasure of Allāh ﷻ is the aim. There are many, many ways to attain this, one being the *madrasah*. If the *madrasah* remains, then continue doing work, and if not, then sit somewhere else and do work." [Tu<u>h</u>fatul ʿUlemā']

Once <u>H</u>a<u>d</u>rat Thānwī رحمة الله عليه called his Ustādh, <u>H</u>a<u>d</u>rat Shaykhul Hind to lecture in a *jalsah* in Kanpur. Some scholars there were experts in rational sciences. <u>H</u>a<u>d</u>rat Thānwī wanted to show them that the ʿulemā' of Deoband had expertise in this field also. Whilst lecturing, <u>H</u>a<u>d</u>rat started a discussion on some rational topic. Just then, these scholars entered. Immediately, <u>H</u>a<u>d</u>rat Shaykhul Hind completed his lecture and sat down. <u>H</u>a<u>d</u>rat Maulānā Fakhrul <u>H</u>asan <u>S</u>a<u>h</u>ib Gangohī uttered in surprise, "<u>H</u>a<u>d</u>rat, this was the actual time for lecturing. Why did you sit down?" He replied, "Yes, this thought also came to me." What he meant was that till now he had been giving the lecture solely for Allāh ﷻ's pleasure. Now the object would be to portray his knowledge, thus he stopped. [*ʿUlemā' e Deoband kiyâ thé?]*

b) Humility- Ml. Ma<u>h</u>mūdul <u>H</u>asan Deobandī رحمة الله عليه was once asked to give a lecture. He attempted to excuse himself by insisting that he is unworthy of doing so. On their insistence, he finally conceded. While lecturing, he mentioned a *<u>h</u>adīth* and provided its translation. An elderly scholar who was also present abruptly corrected him, claiming the translation of a

certain word to be incorrect and scolded him saying, "It is not permissible for such a person to lecture". Immediately Maulānā stopped lecturing and said to the elderly ʿālim, "I knew from before that it is not permissible for me to lecture, I tried to excuse myself but these people wouldn't listen. Your observation has just proven what I had said earlier". It later turned out that Maulānā's translation was absolutely accurate. (*Ibid*)

Ml Qāsim Nānotwī رحمة الله عليه was also an embodiment of humility. His clothing was so tattered and appearance so shabby that people mistook him for a farmer. He would not respond when called by the title Maulānā, instead he would be pleased if people would call him by his first name. He was also very informal with everyone. He treated his students and *murīds* as his equals. He would even straighten the shoes of students.

Maulānā Rashīd Ah̲mad Gangohī رحمة الله عليه was also an absolute example of humility. He once mentioned to Ml. Roshan ʿAlī that when he hears about his disciple's spiritual achievements, he feels ashamed of himself that people have such a high opinion of him whereas he knows himself to be worthless. Our elders were those who had realised, 'How can I hold my head up in arrogance whilst I do not know what my condition will be in front of Allāh جل جلاله!

c) *Taqwā* – It was the mutual predisposition of all the elders of Deoband that they would not give importance to book knowledge unless it was combined with establishing a relationship with Allāh جل جلاله, *taqwā* and piety. When Maulānā Thānwī established Madrasah Imdādiyya in Thanabowan and he informed Maulānā Gangohī, he replied, "Very good.

However actual happiness will be when people who say 'Allāh, Allāh' gather there." [Arwāh e Thalāthah p.224]

The basis of Dārul ʿUlūm was *inābat illallāh* (turning to Allāh ﷻ). Maulānā Yāsin Sāhib states, "We saw that time of the *madrasah* when the highest to the lowest *ustādh*, and even the door-keeper and orderlies were *sāhib e nisbat* and *awliyā*. At that time, the *madrasah* was a place of knowledge during the day and a *khānqah* in the night. During the last portion of the night, the sounds of *tilāwat* and *dhikr* could be heard from most rooms. This in reality is the special distinction of Dārul ʿUlūm." [Ulemâ e Deoband kiyâ thé?]

Once Maulānā Munīr Sāhib, the second principal of Dārul ʿUlūm Deoband took 250 rupees of the Madrasah to Delhi to get the *madrasah's* report printed. By chance the money got stolen. Maulānā did not inform anyone about the theft. He returned home, sold one of his properties, took 250 rupees from its profit and returned to Delhi where he got the report of the *madrasah* printed and brought it back to Deoband. After some days the *madrasah*, came to know about the incident. They wrote to Maulānā Gangohī asking for a *fatwā* (legal ruling). The answer was that the money had been lost without any laxity on Maulānā's part. Therefore Maulānā is not liable. The *madrasah* pleaded to Maulānā to take the money back and also showed him the *fatwā* (legal ruling). On seeing the fatwā, Maulānā Munīr Sāhib remarked, "Has Maulānā Rashīd Ahmad studied jurisprudence (*fiqh*) only to find a loop-hole for me? Imagine if this incident had to occur to Maulānā Gangohī. Would he have agreed to take the money? Take this *fatwā* away. I will not even take 2 cents". [Akābir ka Taqwā p.42]
It was the habit of Maulānā Mazhar Sāhib Nānotwī that during

madrasah time, if anyone would come to meet him, he would look at the time before starting the conversation and again at the end of the conversation. A paper was kept in Hadrat's *kitāb* in which the date and the amount of time he had spent in speaking were noted. At the end of the month he would add up all the time used in speaking. If it would come to less than half a day, he would write in the *madrasah's* register that he had taken half a day off and if it worked out to more than half a day then he would write that he had taken a full day off. [Akābir kā Taqwā p.36]

Once, Hakīmul Ummah Maulānā Ashraf ʿAlī Thānwī رحمة الله عليه was travelling from Saharanpur to Kanpur. Maulānā had sugarcane with him which he wanted to be weighed at the station. (Normally in India when travelling by train, luggage is weighed which must be paid for accordingly). But no one weighed Maulānā's sugarcane. Some non-Muslim workers, due to the respect that they held for Maulānā, said, "You may proceed freely without weighing it. We will speak to the guard (on the railway train) to permit you to pass through". Maulānā enquired, "Till where will the guard accompany me?" They replied, "Till Ghazi Aabād". Maulānā then asked, "What will happen after Ghazi Aabād?" The workers replied, "This guard will inform the next guard". Maulānā enquired, "What will happen thereafter"? The workers answered, "He will take you to Kanpur where your journey ends". Hadrat remarked, "My journey will not end, the journey towards the hereafter still remains. What arrangements will be made there?" On hearing this, the workers were astonished and were greatly affected by Maulānā's taqwā. [Akābir ʿUlemā' e Deoband p.131]

d) Following of *Sunnah* - Hadrat Shaykh Zakariyya writes,

"From amongst the pious predecessors, there were two great personalities who I had personally witnessed humbling themselves and crying abundantly in *tahajjud s̲alāh* during the last portion of the night. One was my father, Ml. Yah̲ya Khandehlawī, and the other was Ml. H̲usayn Ah̲mad Madanī. Ml. Madanī's first two *rakʿāts* of *tahajjud* used to be short, thereafter he used to perform two long *rakʿāts* of *nafl* in which he use to recite one and a half to two *juz* of the Noble Qur'ān. The recitation of *tahajjud* used to be a little loud so that if a person sitting close by wanted to listen to the recitation, he would be able to do so. Whilst reciting, there would be absolute humility and so much of crying that it seemed as if he was breathing out hot fumes. In a *h̲adīth*, the condition of the *s̲alāh* of Nabī ﷺ is described in the following words, "Nabī ﷺ used to perform *s̲alāh* in the condition that a sound similar to that of a boiling kettle would emit from within his chest due to excessive crying." [Abū Dāwūd] This is an example where the *s̲alāh* of our *Akābir* resembled the *s̲alāh* of Nabī ﷺ.

During the era of political struggle against the British, a warrant of arrest was issued for Maulānā Qāsim Nānotwī. On the insistence of the people, Maulānā went into hiding. After concealing himself for three days, Maulānā emerged saying, "When the disbelievers were in pursuit of Nabī ﷺ on the occasion of *hijrah*, Nabī ﷺ and Abū Bakr رضي الله عنه, went into hiding in the cave of Thur. After three days Nabī ﷺ left the cave. Therefore it is not possible for me to remain in hiding for more than three days". The danger posed to one's life and freedom did not prevent them from strictly adhering to the *Sunnah*.

It has been reported that Maulānā Nānotwī on returning from any journey would proceed to the *masjid* and engage himself

in *nafl salāh*. The reason for him doing this action is because Nabī ﷺ always went first to the *masjid* on returning from a journey, then he would visit Hadrat Fātimah *radiyallāhu anha*, and then proceed to his home.

Hadrat Maulānā Khalīl Ahmad Sāhib Saharanpūrī was so particular with regards to the use of *miswāk*, that whenever he would undertake a journey he would always make sure that a *miswāk* was in his pocket or in his pillowcase. He would never perform *wudū'* without using a *miswāk*.

e) **Difference of opinion with respect** - Muftī Muhammad Shafīʿ has written that difference *of* opinion is neither contrary to the unity of Islām, nor is it harmful to anyone. We find severe *ikhtilāf* between *sahāba* ؓ, the *tābiʿīn* and our pious predecessors, yet despite all their differences, they would still meet each other, have meals together and live with such love that at times, an outsider would never even perceive their differences. The *ʿulemā'* of Deoband followed diligently in the sahāba's footsteps with regard to the etiquette which they displayed with their contemporaries in spite of great difference of opinion between themselves. Hereunder are some of the most wonderful examples of their beautiful character.

Hadrat Hakīmul Ummah, Maulānā Ashraf ʿAlī Thānwī and Hadrat Shaykhul Islām, Maulānā Husayn Ahmad Madanī had great political differences. Maulānā Ashraf ʿAlī Thānwī was a strong supporter *of* the Muslim League Party and regarded the Congress (opposition party) to be harmful for the Muslims while Shaykhul Islām considered support of the Congress as beneficial for the Muslims and supported it fervently. This was

quite a big issue in India, yet Shaykhul Islām would advise the people who wished to take *bayʿah* (pledge *of* allegiance) to him to go to Maulānā Thānwī saying, "He is the elder *of our* group."

Maulānā Khalīl A<u>h</u>mad Saharanpūrī and Maulānā Ya<u>h</u>ya Kandehlawī had different views in certain rulings. When people would ask Maulānā Khalīl A<u>h</u>mad the ruling, he would say, "According to me this is the ruling but according to Maulānā Ya<u>h</u>ya it is so. Go and find out from him and if he permits, practice on his ruling."

Besides this, they were imbibed with many other qualities. Due to brevity, we have mentioned only a few by example. May Allāh ﷻ imbibe these qualities within us!

TESTIMONY OF AN ARAB SCHOLAR

<u>H</u>a<u>d</u>rat Muftī Mu<u>h</u>ammad Taqī ʿUthmānī has written regarding his journey to Baghdad, "Baghdad is that city which for centuries had been at the centre of the Islāmic world. The mere sight of this city reminds one of the glorious days of the Abbāsī *khilāfat*. Upon reaching Baghdad I enquired whether there were any *madāris* present in which Islāmic knowledge is imparted in accordance with the ways of the pious predecessors. I was informed that all such *madāris* had now been converted into schools and universities. Now, the knowledge of *dīn* can only be attained from university faculties, such places wherein Islām is taught as mere theory, similar to ancient philosophy *(falsafah)*. Islām cannot be seen in the lives of the students, nor in the *ustādhs*. Forget being religious scholars, on seeing their appearance, one wonders if they are even Muslim. This is just like how orientalists study

Islām today, in the universities of America, Canada and Europe. If you read their books and articles you will come across the names of such books which many of our ʿ*ulemā'* have never even heard about. It seems as if deep research *(tahqīq)* is being made. But alas! In spite of swimming in the ocean of Islāmic knowledge from morning to evening they return dry as a bone. No effect of what they so rigorously study can be seen in their lives. The soul of this knowledge has been destroyed.

Muftī Sāhib thereafter asked if they could at least direct him to an ʿ*ālim* of the old school of thought, so that he could present himself at his service. He was directed to a *masjid* close to the tomb of Shaykh ʿAbdul Qādir Jilānī رحمة الله عليه, in which was a *maktab*. Here he met an old pious-looking man. Muftī Sāhib described his meeting with him in the following words, "On seeing him I felt that I was in the presence of a pious Allāh-fearing ʿ*ālim*. He was sitting on a straw mat, dressed in coarse clothing and eating dry bread. The light of the *sharīʿah* could be discerned on his forehead."

After making *salām* he enquired regarding my name and the place from which I had come. He also asked about the condition of the *madāris* of our country, its syllabus and the manner in which the *kitābs* (books) are taught. Tears flowed from his eyes as I mentioned the names of the *kitābs* found in the *Dars e Nizāmī* (sylabbus). He asked, "Are these *kitābs* still being taught!?" I replied in the affirmative. He then explained, "Today, we have been deprived of even hearing the names of these *kitābs*. These *kitābs* create Allāhwālā (Allâh-conscious men), they create true Muslims. In our country these books are no longer taught. I beg you to convey this message of

mine to the *ʿulemā'* and the masses of your country, that for the sake of Allāh ﷻ, they should bear everything but should never allow the destruction of such *madāris* wherein these *kitābs* are taught!!!" The enemies of Islām are fully conscious of the fact that as long as these simple *Maulānā's*, sitting on straw mats are present in society, they cannot remove *īmān* from the hearts of the Muslims. Therefore the enemies of Islām are making all out efforts to remove these *madāris*."

EFFECTS UNDERSTOOD BY THE ENEMIES

After the division of Pakistan, many of the influential people of the country were gathered to discuss the way forward. At this juncture Sayed Husayn, who was at that time the chief engineer of Pakistan, narrated his personal experience. He explained, "Before the division of Pakistan I undertook a journey to America. While taking rest at a hotel lounge, two high- ranking Americans entered and sat nearby. During their light-hearted discussion that followed, I was surprised to hear them discuss the following topic:

American A: Why does religion influence the lives of the locals of Hindustan so greatly, so much so that such influence is not even found in the Islāmic countries of the Middle East?

American B: The reason most probably, is that the Middle East lies close to Europe and has thus, due to continuous intermingling with Europeans, taken to their ways and accepted their culture.

American A: No, that cannot be! Hindustan remained under British dominance and rule for almost a century, yet the conquering nation was still unable to separate the locals from the clutches of their religion.

American B: Perhaps it is due to the fact that Hindustan is a poor country and its poverty has prevented western civilization taking root.

American A: Rather, experience shows that attracting poor people is much easier. I have pondered over this matter for a very long time. As far as I understand, one of the main causes for religion controlling the masses of that country is due to an institute known as Deoband. Through their writings and lectures they have and continue spreading the teachings of their religion, thus ensuring that religion remains alive in those far away regions.

ACCEPTANCE

Hadrat Maulānā Zul Fiqār Naqshbandī says, "Allāh ﷻ has granted this weak servant the ability to travel to more than 40 countries in connection with *dīn*. This servant has been to a place where there is six months day and six months night, he has been to Siberia where one can only see snow and howling winds -we even performed *salāh* on the snow- , he has seen the place referred to as the end of the world. The government has written this there since during the month of June, there is one day in which approximately 100000 tourists gather to see a spectacular sight. The sun comes close to the ocean water ready to set, when instead of setting, it rises again. For this reason, scientists refer to it as the end of the world. This servant has seen the jungles of Africa and the cities of America. Wherever this weak one went, in urban areas or rural areas, on the tops of mountains or deep down in valleys, I have seen some spiritual son of Dārul Ulūm Deoband doing some effort of *dīn*. Dārul Ulūm Deoband has attained so much of acceptance." [Khutbāt e Faqīr]

CONCLUSION

Qārī Tayyib Sāhib said that the ʿ*ulemā'* of Deoband have been blessed with four rivers. (1) Correct *īmān* and established beliefs (2) Life style according to the *Sunnah* (3) *Ihsān*, the spirit of Islām (4) Spreading the above mentioned points (which are all extracted from *Hadīth e Jibrīl*) to the four corners of the world.

In short, the ʿ*ulemā'* of Deoband have been chosen as the protectors of every aspect of Allāh ﷻ's *dīn* in the recent past. May Allāh ﷻ bless us with the ability to follow their footsteps and accomplish their mission of bringing Islām alive in the entire world! Āmīn.



THE ULAMA OF DEOBAND

Moulana Diyaur-Rahman Faruqi

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by the Imām of Logic and Philosophy
Maulānā 'Abdur-Raḥīm Ṣāḥib,
Ustād Dārul 'Ulūm Deoband

At one of the Jalsahs in Bhawalpūr Pakistān, a very famous and dynamic orator, Maulānā Ḍiyāur-Raḥmān Ṣāḥib delivered a very detailed and substantiative lecture on the 'Ulamā of Deoband. This lecture was well accepted and praised by an appreciative audience. Since the topic was proposed to him, the lecture is very comprehensive, covering virtually every aspect of Dārul-'Ulūm Deoband. It also reveals the important aspects of the unblemished lives of the 'Ulamā of Deoband.

It is quite evident that Maulānā is well-versed with the merits of good oratorship and he is well able to render a speech rather impressively together with all its etiquette and requisites. His capability of drawing inferences is not only critical but in fact it is philosophical as well.

It is my personal opinion that this book is a mirror which reflects a true image of the senior 'Ulamā of Deoband. This reflection also portrays that every angle of their lives formed a practical interpretation of the Qur'ān and Sunnah. These far-sighted 'Ulamā planted a seed of prophetic knowledge in the land of Deoband which eventually grew up to be a well-rooted tree in the form of Dārul-'Ulūm Deoband. Now its fruit-bearing and shady tree is swaying not only over Asia but as far afield as Africa and Europe.

May Allāh ﷻ grant it a life of eternity and may He spread its blessings even further. Āmīn.

It was very pleasing to note that two intelligent and perceptive graduates of Dārul-'Ulūm Deoband, Maulānā Imdādullāh Bhāgalpūrī and Maulānā

Zâhid Âsâmi took the initiative to put this informative lecture into a book form thereby transmitting and perpetuating its benefit to others as well. May Allâh ﷻ reward them well.

(Janâb Maulânâ) 'Abdur-Rahîm Bastawi
Teacher Dârul 'Ulûm Deoband
25 Muharram 1409 A.H.

Foreword
by Maulânâ Muhammad Ilyâs Sâhib Qâsimi

In order to reach the stars and traverse the heights of progress, the pages of history have proven to be the best capital for any nation on the earth. The arduous achievements and theoretical models of their forebears are a source of exaltation, respect and honour for them. From the sincere enthusiasm and hopes of their forefathers, they learn a lesson of courage and dauntlessness.

The book under review is actually a lecture by Maulânâ Diyâur-Rahmân Fârûqi. By compiling this lecture into book form, Maulânâ Imdâdullâh has endeavoured to present this priceless gift to the youth of our nation in particular. The study of this book and a second perusal has left an impression in my heart that this book is the most appropriate prescription for stimulating the dormant spirits of the Muslim youth and for bringing about a spiritual transformation within them.

May Allâh ﷻ accept their endeavours and may He render this book a stairway to their progress. Âmîn.

Muhammad Ilyâs Qâsimi
Madani Nagar
Champa Nagar
Bhâghalpûr

PREFACE

È¹ä»A ªäìmi Ó¹ä§ ÀYn»AÊ ÑYu»AÊ È¹ä» ÌÀ§¹

"This cradle of 'Ilm and profession is regal piece of History.
Every flower here is a burning coal and every cypress here is a Minaret."

Actually, when a man initially endeavours to accomplish an important task, he tends to begin seeing his personal deficiencies and internal defects. His apparent lack of resources and his perception of his deficient knowledge precludes him from reaching his goal because any feat of man is not devoid of any flaw and deficiency. A man is then compelled to doubt whether his intentions will ever be realized or not.

His steadfastness begins to shudder and a ghost of failure overshadows him through which the power of his mind, intellect, hand and pen all become paralysed. However, placing his trust in Allāh ﷻ, he commences his task and forges ahead with the assistance of the Being in whose power lies total success. Ultimately, the divine hand of assistance grasps the hand of this dejected and beloved servant and propels him to his objective. I was also confronted with similar circumstances.

A few days ago, I was listening to a very gratifying lecture on the majestic past of the 'Ulamā of Dārul 'Ulūm Deoband. The lecture was so comprehensive and beneficial that my spirits and thoughts soared to unrestrainable heights. I there and then intended to compile this lecture into book form so that on the one hand the people can look forward to a brilliant future whilst on the other hand the world learns of the labourious and unique role the 'Ulamā of Dārul 'Ulūm Deoband played in the shaping of India as she stands today.

In fulfilling this objective, I am most grateful to Hāfiz Qāri 'Abdul-Halīm Nānotwi, Qāri Ahmad Husain Kathyāri and brother Munawwar

Âsâmi who advised me that the compilation of this lecture in book form would serve as a guiding-torch to a student of history. May Allâh ﷻ reward them favourably. Âmîn.

Hence, I commenced with its compilation. However, I am also very grateful to Maulânâ Zâhid Âsâmi who, in spite of his busy schedule, assisted me whole-heartedly until finally Allâh ﷻ brought this book to fruition. Now the book is finally before you.

Readers! How can I introduce this book to you? All I can say briefly is that this is a bouquet of history which narrates historical facts from various angles and also this is a mirror of history through which the conditions of the past can be compared to the present. This comparative study of the past and the future will then pave the way for a more favourable future.
The orator has added beauty to his garden (speech) with a variety of colourful flowers. He has produced a beautiful garden of personalities, the following of whom are worthy of particular mention:

Hadrat Shâh Waliyullâh Muhaddith Dehlawi (*Rahmatullâhi alaih*)
Hadrat Hâji Imdâdullâh Muhâjir Makki (*Rahmatullâhi alaih*)
Hadrat Hâfiz Dâmin Shahîd (*Rahmatullâhi alaih*)
Hadrat Maulânâ Qâsim Nânotwi (*Rahmatullâhi alaih*)
Hadrat Maulânâ Rashîd Ahmad Gangohi (*Rahmatullâhi alaih*)
Hadrat Shaikhul-Hind Maulânâ Mahmûdul-Hasan Sâhib Deobandi (*Rahmatullâhi alaih*)
Hadrat Maulânâ Ashraf Ali Thânwi (*Rahmatullâhi alaih*)
Hadrat Shaikhul-Islâm Maulânâ Husain Ahmad Madani (*Rahmatullâhi alaih*)
Hadrat 'Allâmah Anwar Shâh Kashmîri (*Rahmatullâhi alaih*)
Hadrat Maulânâ Shâh Ismâîl Shahîd (*Rahmatullâhi alaih*)
Hadrat Maulânâ Sayyid Ahmad Shahîd (*Rahmatullâhi alaih*)
Hadrat 'Allâmah Shibli (*Rahmatullâhi alaih*)
Hadrat Maulânâ Abul-Kalâm Âzâd (*Rahmatullâhi alaih*)

Hadrat Maulānā Muhammad 'Ali Jawhar (*Rahmatullāhi alaih*)
Hadrat Mufti Kifāyatullāh Sāhib Dehlawi (*Rahmatullāhi alaih*)
Hadrat Ja'far Thānesri (*Rahmatullāhi alaih*)
Hadrat Wilāyat Ali (*Rahmatullāhi alaih*)
Hadrat Maulānā Mamlūk 'Ali (*Rahmatullāhi alaih*)
And a number of other 'Ulamā and freedom fighters are mentioned in this book.

The study of this book will leave a person without any doubt that this institute, Dārul 'Ulūm Deoband, has produced such unique personalities that history would probably be deficient in presenting others of the same nature. Its perusal will compel a devout Deobandi to agree with the following poem:

"These are my forebears, present someone similar to them,

even if all our gatherings were to be brought together, O Jarir!"

Some of these leading personalities of Dārul 'Ulūm Deoband had elevated the sciences of logic and philosophy. Some of them promoted Fiqh whilst some of them elevated the science of Tafsir to a status befitting its honour. Some of them raised the banner of freedom and became instrumental in releasing the country from the barbaric clutches of the colonialist English. This is the scene described in this lecture. If this book brings about a hope within the hearts of our youth to 'bring lushness to their decomposing gardens' then I will regard this endeavour of mine to have borne fruit.
And only Allāh ﷻ accords divine guidance.

Humble servant Imdādullāh
Bhāgalpūr - Bihar
25 Muharramul Harām 1409 A.H.

This is a lecture by Hadrat Maulânâ Diyâur-Rahmân Fârûqi on the topic 'the history of India and the majestic past of the`Ulamâ of Dârul Ulûm Deoband' delivered in Madrasah Jâmiah Siddiqiyyah Bhâwalpûr, on 9 Shàbân 1403 A.H. corresponding to 30 May 1983.

É¾»A ¾Ìmi Ò¼§ ÂÝn»AÉ ÑÝu»AÉ É¾» fÀ‡A

Introduction

Allâh ﷻ says:

"And there should be from amongst you the one who invites towards good."

At another juncture He says:

"And those who strive in Our path, We will guide them onto Our right paths. And Allâh is with those who perform good deeds."

At another point in the Holy Qurân, He says:

"Verily, those who say 'Our Lord is Allâh', and further they stand steadfast, the angels descend upon them and (they say) 'Do not fear nor grieve and receive the glad-tidings of the Jannat you were promised. We are your protectors in this world and the hereafter, therein you shall have whatever you desire and you shall have whatever you ask for."

Rasûlullâh ﷺ said: "The`Ulamâ are the trustees of the Prophets upon the servants of Allâh ﷻ as long as they do not mingle with the rulers. If they do that, they have shown disloyalty to the Prophets. Beware of them and remain aloof from them."

Rasûlullâh ﷺ said: "The`Ulamâ are heirs to the Prophets."

Rasûlullâh ﷺ also said: "The`Ulamâ of my Ummah are like the Prophets of the Banu Isrâ'îl."..........

"May numerous salutations descend upon the leader who broke numerous idols.

He who had given the world a message of peace and changed the direction of mankind.
The benefactor of the world who has given us many Hyises,
He has given us a code of life, a manifesto, many directions and changed many.
Whenever the name of the leader appears on the tongues of the believers, the mention of his other four beloved ones is indispensable:
Abu Bakr, ʿUmar, ʿUthmān and ʿAli *Radiallaho Anhum*.

When all are loyal (to him) then why wouldn't spring reappear in the garden of Mustafā?"

Respected chairperson, respected ʿUlamā! I am extremely grateful to all of you for coming from far and wide to listen to my speech. With the request of Maulānā Ghulām Yāsīn, I have the opportunity once again to visit Bhāwalpūr to deliver a lecture. I was told to speak on the historical facts surrounding the steadfast members of the movement of the freedom of India, the Ahle-Sunnah ʿUlamā of Dārul ʿUlūm Deoband. I hope that you will learn numerous historical facts provided you listen to my lecture attentively.

Clash between truth and falsehood

Friends! When we study the pages of Islāmic history, we learn that from the time of Rasūlullāh ﷺ right up to this present day and from Rasūlullāh ﷺ right up to Hadrat Ādam عليه السلام, there has always been a clash between truth and falsehood. This is a systematic divine phenomenon that not a single era is devoid of the clash between truth and falsehood. Truth, on one hand, comes about in a domain of abject poverty and helplessness whilst falsehood, on the other hand, makes its appearance with transgression, pride, vanity, pomp and splendour, rank and position, and with wealth and power. However, on closer perusal of history we see that Allāh ﷻ has always awarded dominance to the truth which appears in a domain of poverty and helplessness.

The conflict between truth and falsehood has persisted from day one. A student of history should be well aware that history itself judges which are the forces of truth at a particular time and which are the forces of falsehood. A discerning study of these matters will make us realize how the truth appeared and how falsehood lifted its ugly head. Rewind the cassettes of your memory to the history preceding our fourteen-hundred-year-old history and you will see that when falsehood raised its head in the form of Nimrūd, truth appeared in the form of Ibrāhīm ﷺ in a domain of poverty and helplessness.

Falsehood came in the form of Fir'awn and truth in the form of Mūsā ﷺ and when falsehood appeared in the form of the blood-thirsty Banū Isrā'īl, truth appeared in the form of 'Īsā ﷺ.

Falsehood appeared in the form of Caesar and Khosroe, truth came in the form of Muhammad ﷺ. Falsehood appeared in the from of Hajjāj bin Yūsuf and truth appeared in the form of Sa'īd bin Jubair. When falsehood appeared in the form of Khalīfah Mutasim Billāh, truth appeared in the form of Imām Abu Hanīfah. Falsehood appeared in the form of Mansūr, and truth appeared in the form of Imām Ahmad bin Hambal. Falsehood appeared in the form of King Nizāmul-Malik and truth appeared in the form of Imām Ghazālī. When falsehood appeared in the form of the Fitnahs (mischief) of the Tartars, truth appeared in the form of Ibnu Taymiyyah.

Falsehood appeared in the form of Jalālud-Dīn Akbar and the truth appeared in the form of Mujaddid Alfe-Thānī. Falsehood appeared in the form of the Fitnah of Amruzaj, and the truth appeared in the form of Shāh Waliyullāh. Falsehood appeared in the form of Rājah Ranjīt Singh and the truth appeared in the form of Shāh Ismā'īl. Falsehood appeared in the form of the English and the truth appeared in the form of Shāh 'Abdul-Azīz. Falsehood appeared in the form of the various Fitnahs and the truth appeared in the form of the 'Ulamā of Dārul 'Ulūm Deoband.

Friends! Every era has seen the clash between the truth and falsehood. We have come across many conditions, heard about numerous historical facts, but a student of history will automatically learn who the people of the truth were and how they endeavoured to raise the banner of Islâm in their respective times.

Our conviction over the `Ulamâ of Deoband

Friends! We are proud to say - and this conviction is as strong as the daily rising of the sun - that the group which is truly the Ahle-Sunnah Wal-Jamâat and staunchly on the truth is this group of the `Ulamâ of Deoband. We do not harbour a shadow of doubt and we are more convinced than the daily rising of the sun that in these times this group of `Ulamâ of Deoband are the true heirs to the Prophets. And this is the truthful group who, in accordance to the actual Sunnah of Rasûlullâh ﷺ, confronted the various forces of falsehood.

When the English appeared, they confronted them and when upon their back, their offspring, the Qâdiyânis came, the `Ulamâ challenged them as well. Whether they appeared in the form of Parwezis or in the form of the opponents of the Sahâbah Radiallâhu Anhum, the `Ulamâ of Deoband challenged them all. Under whichever guise falsehood appeared, the `Ulamâ of Deoband always raised the banner of the truth in the face of it. This is what Shorish-Kashmiri referred to when he said: "There is no doubt that the presence of Deoband over India is the favour of Mustafâ."

May the mercy of the Almighty continue to shower upon it until resurrection, (the institute) which was founded by the ones guided by Mustafâ.

The spirit of this Madrasah's honour has naturally reached all and sundry out of the beneficence of Mustafâ.

The name of Nânotwi will echo through all the four corners of the globe as he is the one who has distributed the (spiritual) wine from the divine recognition of Mustafâ."

A glimpse at Dârul 'Ulûm Deoband

Friends! These are all historical facts. Riyâsat 'Ali Zafar mentioned something rather strange when asked about our past. He said: "You are asking me about the history of our pious predecessors? Their history is as follows:

Every flower of this valley earned the title of 'the sun of the world'.

Every free-thinker who left this environment earned a rank of 'spiritual leader of the Magi'.

Every (spiritually) besotted man of this association reached a divinely elevated rank in every field

Our legendary stories run from the gardens to the prisons.

Over a hundred times we had re-adorned the dishevelled mess of this country

These (spiritually) insane people will inform you of what we had given to the world

This sun of the Dîn of Ahmad will shine on the horizons of the entire world

This Dîn has always illuminated and it will persist in its refulgence."

A brief background to Indian History

Friends! I was saying that we should briefly understand the history of India. This will enable us to get a better understanding of the history surrounding our pious predecessors.

Friends! The Indo-Pak subcontinent - a reference to India, Pakistan and Bangladesh - was divided in 1947. Why did this division come about?

The English ruled over India for around three hundred years. Hence the need arose for the 'Ulamâ to confront the English colonialists. The 'Ulamâ were imprisoned and hanged for conspiring against the English. Ultimately the English were compelled to leave this subcontinent.

Later on in my lecture I will give you details as to how Pakistan was formed and whose blood was shed in its formation. "The stomach is not satiated with the last morsel but with the entire roti." If a man comes right at the end and claims that he has done all the work without even considering the struggle of the preceding two hundred years, then he is mentally defective.

Friends! This is something we have to understand. I hope the learned people will listen to my lecture attentively and they will be forced to accept that until today we were left in the dark. And up to this day we were not informed about the true history of India and what we regarded the true history of India to be like.

The British In India

Friends! In 1601 when the English came to India, Ahmad Shâh Abdâli was ruling over India. He was the last king of the Mogul empire.[1] At that time, Persian was the official language of the entire country. Just in Delhi alone, there were a thousand religious institutes.

In 1601, an East India company trade delegation under the leadership of Vasco Da Gama anchored at Bombay harbour. They requested the government of that time for assistance. They promised to improve trade links with India, export Indian goods to the British market and then reinvest the profits back into India. The Mogul king of that time, Ahmad Shâh Abdâli was very short-sighted and failed to understand the policies

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[1] According to my research, Bahâdur Shâh Zafar was the last ruler of the Mogul empire. (Compiler)

of the English. He provided this trade delegation with a number of concessions. He permitted them to put up a number of huge factories. A number of territories and princedoms were handed over to English officers. Up to 12000 acres land were given to each of them with total jurisdiction and authority over the land.

By 1701, a hundred years after the East India company arrived in India, a number of territories were already under British rule. Eventually, in 1717, the English usurped one of the territories of Mysore and appointed an Englishman as governor over the territory.

In a similar fashion, by about 1740, four of the main territories of India fell into British hands.

The birth of Shâh Waliyullâh

During this time, when the British had virtual control over a number of territories, in 1702, in Delhi, a boy was born in the household of Shaikh Abdur-Rahîm. When this boy opened his eyes, he saw that a number of territories were being ruled over by foreigners, the British. Who was this boy? This boy was Shâh Waliyullâh. *Allâhu Akbar*!

The British came to India in 1601 and Shâh Waliyullâh was born in 1702. By 1740, Shâh Waliyullâh realized that the British had already seized control of four of the main territories.

Friends! I wish to briefly introduce you to Shâh Waliyullâh. Shâh Waliyullâh was the first person in the history of India to deliver a lesson of Hadîth. There was no other lesson of Hadîth ever delivered before him. Shâh Waliyullâh went to learn Hadîth by an `Âlim of Makkah Mukarramah, Shaikh Abu Tâhir Madani and then he returned to India and started teaching Hadîth for the first time in India. As a result, the links of all the various schools of thought in India, be they the Deobandi, the Barelwi or the Ahle-Hadîth, are all academically linked up to Shâh Waliyullâh (*Rahmatullâhi `Alayh*). In India, none of the

schools of thought can be linked to anyone other than him as the teaching of Hadîth commenced with him in that country.

The first translation of the Holy Qurân

Friends! When Shâh Waliyullâh witnessed the British seizing authority from all four sides, he, for the very first time ever, translated the Holy Qurân into Persian. Allow me to inform you that in the twelve hundred years prior to this translation, the Holy Qurân was never translated from Arabic into any other foreign language. He was the first person to translate it into Persian. After him, his son, Shâh 'Abdul-Azîz wrote a commentary on the Qurân in Persian. This commentary is known as Tafsîre-Azîzi. Thereafter, his other sons, Shâh Rafî-ud-Dîn and Shâh 'Abdul-Qâdir translated this Qurân from Persian into Urdu. Up to this day, the translation carried out by the sons of Shâh Waliyullâh form the basis of all the Urdu translations of the Holy Qurân found in the subcontinent.

Friends! Only the new translations which conform to the translations of Shâh 'Abdul-Qâdir and Shâh Rafî-ud-Dîn are correct. As for the translations which do not conform to these translations, even today, the government of the United Arab Emirates impounds all these translations because they do not conform to the original translation carried out by Shâh Waliyullâh.

Friends! The work carried out on the Holy Qurân was first initiated in India by Shâh Waliyullâh. He was the first one to translate the Holy Qurân and also the first person to disseminate the knowledge of Hadîth in India. Why did Shah Waliyullâh take this initiative? Shâh Waliyullâh realized that if Islâmic knowledge was not propagated, the British government will continue consolidating its sway over India.

Shâh Waliyullâh also wrote a book entitled '*Hujjatullâhil-Bâlighah*'. The 'Ulamâ are quite aware of the fact that in the history of Islâm, nobody had written a book of this nature before Shâh Waliyullâh. He was the

first person to employ the Qurânic verses to portray the economic system of Islâm. He portrayed the fiscal policies of Islâm, the policies of the state and its political system, and the philosophy of gazetting a law etc. This book was plagiarised after seventy years by Lennon and Marx. The principles of this book were plagiarised, the sources of the Qurân and Allâh ﷻ were obliterated and presented with the name of communism. We do have proof to back this claim. Shâh Waliyullâh was the first man to present the economic philosophies of Islâm. His books, *Hujjatullâhil-Bâlighah, Tafhîmâte-Ilâhiyyah, Fuyûdul-Haramain,* and other great works are all proof of his erudition and philosophical ideas.

Friends! Shâh Waliyullâh stood up to the challenges of the Fitnah (turmoil) of the Ammûzaj and the Fitnah of the Qarâmita. He waged Jihâd (battle) against the traditions of the Sikhs and Hindus.

Jihâd gainst the British

During this time, in 1762, Shâh Waliyullâh left this world. Before his departure from this world, in 1739, he was blessed with the birth of a child, Shâh 'Abdul 'Azîz. In 1762, after the demise of his father, Shâh 'Abdul 'Azîz succeeded his father in teaching Hadîth. In 1772, when he saw that the British government had seized virtual control of the country, he, for the first time in history, planted the seeds of antagonism against the British. He was the first person to pass a Fatwâ of the validity of Jihâd against the British and their supporters in India. (*Mâshâ Allâh*)

Sultân Tippu

Whilst this Fatwâ was being issued, a man by the name of Haydar 'Ali who was a soldier of the British army in India, was blessed with a son. When this son grew up and learnt that the 'Ulamâ issued a Fatwâ of Jihâd against the British, he began training a group of volunteers. When he witnessed his people in the shackles of slavery, he was unable to contain his emotions. He assembled a group of volunteers who pledged their

allegiance unto this young man right until their deaths. Who was this young man? He was the son of Haydar Ali and his name was Fatah Ali, historically known as Tippu Sultân.

Friends! Due to the Fatwâ of Shâh 'Abdul 'Azîz, in 1772, Fatah Ali Sultân Tippu initiated the actual Jihâd against the British. In 1792, Sultân Tippu accompanied by his army came to a place called Marathah Qadam where he invited the British army to come and negotiate some settlement. Nevertheless, they eventually fought four battles in Mysore. Sultân Tippu also engaged in physical combat against the enemy. In fact, towards the end, he was left fighting all alone. The British were, after all, a very cunning nation. When they realized that they won't be able to overcome Sultân's dissension casually, they bought off Sultân Tippu's chief general, Mîr Sâdiq, by tempting him with 22000 acres of land.

Our present condition

Friends! How deviated are we today, here in Pakistan. Look at the condition of this unlucky nation! Today in the colleges and universities, the history of Sultân Tippu is not even covered in full. In fact, the photo in these books depicting the Sultân is not even his photo. The photo printed in the books of history is a photo of a man without a beard whereas Sultân Tippu never shaved his beard all his life. He was quite particular of the Sunnah beard.

The piety of Sultân Tippu

Maulânâ Husain Ahmad Madani *Rahmatullâhi Alayhi* writes in his *Maktûbât*: "Sultân Tippu was a Qutub of his time. He was very regular with his Tahajjud Salâh as well."

Why don't you study the letters Sultân Tippu wrote to Sayyid Ahmad Shahîd *(Rahmatullâhi alaih)*? In one of his letters, he writes: "I wish to root out the English from the sub-continent and

establish an Islâmic government." The philosophy of an Islâmic government on the sub-continent was first established by Sultân Tippu.

Friends! His piety can be gauged from the following incident: after the completion of the Jâmie Masjid he had built at Mysore, he issued a statement that only an `Âlim who is a Sâhibe-Tartîb should lead the first Jamât at the Masjid. The `Ulamâ know that a Sâhibe-Tartîb is a reference to a person who has not missed five or more Salâh collectively.

When Sultân Tippu issued this statement that only a Sâhibe-Tartîb should lead the first Salâh, all the `Ulamâ remained standing in their places. When he saw none of them advancing to lead the Salâh, he submitted: "I did not want to expose this but since I attained puberty up to this day, I did not miss out five Salâh collectively." (He then went ahead and performed the Salâh.) He was such a pious person and today his enemies keep their dogs' names after him.

The present-day curriculum has expressed its hostility towards Sultân Tippu. Those who have kept their dogs' names after him can never be his followers. They are the adopted children of Mîr Sâdiq (his chief general). Right up to this day, there still exists a (cultural) branch of the British family tree in our country. They still prefer British colonialism, British royalty, British culture and a British lifestyle. Those who prefer British culture should emigrate from this country and seek asylum by their (cultural)

'forefathers'. This country is a country for the anti-British only. Hostility towards the English is embedded in the foundations of this country.

Friends! I am opening the pages of history before you. I hope you will remember these pages of history and gain some benefit from them.

Friends! As I was saying, Sulṯân Tippu was martyred in 1792 whilst fighting all alone right up to the very end. Friends! He was the same Mujâhid who remarked: "The life of one day of a lion is far better than a life of hundred years of a jackal." This Mujâhid was martyred at the fort of Mysore whilst his chief general Mîr S̲âdiq betrayed him for an allocation of 22000 acres of land.

Friends! Now we have two groups in the field. Understand this well. I wish to express my views more accurately. One group headed by Mîr S̲âdiq supported the British whilst the group engaging in hostilities against the British was headed by Sulṯân Tippu. And who was the person who issued a Fatwâ in support of Jihâd against the British? Shâh `Abdul`Azîz *(Rahmatullâhi alaih)*! If he did not issue this Fatwâ, the movement of the freedom of India would probably never have went off the ground. The movement of 'the silken shawls' would probably never have started. The various movements in the sub-continent would not have been initiated. The war of Balakot would not have been fought. Due to the Fatwâ of Shâh `Abdul-`Azîz, the Muslims of India

learnt to stand united and fight against the British.

Friends! In 1792, when Sultân Tippu was martyred, the British felt that a major impediment to their objectives was removed. A thorn had been yanked away from their backs. Thereafter Nawâb Sirâjud-Dawlah comes to the battle field. He lead the Muslims in the battle of Pilâsi. This battle persisted for 32 hours non-stop. In this battle also, the British bought off Sirâjud-Dawlah's chief general Mîr Ja`far and also one of the other generals. Sirâjud-Dawlah, like his predecessor Tippu, was also martyred.

In the history of India, we find two groups; one made up of traitors and the other of loyalists. One group was hostile towards the British whilst the other was pro-British. Even up to this day, there are people in this country who are pro-British through and through. The group who was hostile towards the British at that time was made up of the `Ulamâ of Deoband.

Friends! Understand all this well. I am not in a habit of lengthy preambles. All I am trying to explain is what eventually transpired in India. How did sectarianism come about in India? Who initiated the movement of Ghulâm Ahmad Qâdiyâni? I ask you, how did so many forms of turmoil engulf this sub-continent? What was the role of the estate owners in this country? How did the allocation of up to 22000 acres of land ever come about? Who called `Atâ-Ullâh Shâh Bukhâri a traitor? Who issued a Fatwâ of Kufr

on Maulânâ Husain Ahmad Madani? And today, who is initiating the Fitnah of Takfîr (the issue of regarding a major portion of the Muslim population as disbelievers.)? Who is referring to the Imâms of the Haram as Kâfirs? This is a true story which needs to be understood from its very inception up to this present day. If you understand the background to this story, you will understand the philosophy surrounding the hostilities gripping this subcontinent. Listen to the pages of history unfurling before you. Today I am exposing you to the pages of history and you will learn where sectarianism got its roots. You will also learn where the evil people evolved from. I do not wish to mention any names explicitly.

The tyranny of Râjah Ranjît Singh

Friends! At this stage we have two groups; one of the traitors and the other of the loyalists. What happened after the martyrdom of Nawâb Sirâjud-Dawlah? After his demise, Râjah Ranjît Singh became the governor of Punjab. He became the governor in 1840. At that time, the Sarhad (frontier region) was also part of Punjab. During the course of his rule, Râjah Ranjît Singh initiated a spell of tyranny and aggression against the Muslims. He transformed the court-yard of the Shâhi Mosque into a stable. His aggression did not even spare the honour of women.

Eventually, news of this tyranny reaches Rây Bareli. In Rây Bareli there lived a pious servant of Allâh ﷻ by the name of

Sayyid Ahmad Shahîd.

The four sons of Shâh Waliyullâh

I wish to inform you that Shâh Waliyullâh had four sons. The eldest was Shâh `Abdul-`Azîz. The second son was Shâh `Abdul-Qâdir, the third was Shâh Rafî`ud-Dîn and the fourth son's name was Shâh `Abdul-Ghani *(Rahmatullâhi alaih)*. All four of them were Mufassirs of the Qurân and Muhaddithîn. All four of them were also Qutubs (great saints) of their times.

A brief history of the first son has already been mentioned to you previously. He was the person who issued the first Fatwâ of Jihâd in India. Shâh `Abdul-Qâdir and Shâh Rafî`ud-Dîn were the first to translate the Qurân into Urdu. The youngest son was Shâh `Abdul Ghani. His greatest miracle was that he was blessed with a son whom we today refer to as Shâh Ismâ`îl Shahîd.

Friends! Shâh Ismâ`îl Shahîd was a grandson of Shâh Waliyullâh, nephew of Shâh `Abdul-`Azîz and the son of Shâh `Abdul-Ghâni *(Rahmatullâhi alaihim)*.

When Râjah Ranjît Singh was appointed governor, Sayyid Ahmad Shahîd left Rây Bareli for Delhi. He acquired `Ilm under the guidance of Shâh `Abdul-`Azîz. Whilst Sayyid Ahmad Shahîd was acquiring `Ilm, Shâh `Abdul-`Azîz's nephew, Shâh Ismâ`îl Shahîd, became a Murîd (disciple) of

Sayyid Ahmad Shahîd.

The two Barelis

Friends! In India we have two big cities (with similar names). One is Rây Bareli and the other is Ultâ Bâns Bareli. Sayyid Ahmad Shahîd was born in Rây Bareli and the history of the other Bareli you are well-acquainted with. I do not wish to repeat it at this stage.

Jihâd against Râjah Ranjît Singh

When Sayyid Ahmad Shahîd of Ray Bareli heard of the aggression of Râjah Ranjît Singh against the Muslims, he made an appeal to the Muslims to submit their names for Jihâd. He informed all his disciples that Jihâd against Râjah Ranjît Singh has become obligatory upon us. Finally in 1826, together with 750 Mujâhidîn and 10 000 disciples, he sets out from Rây Bareli. Before Sayyid Ahmad Shahîd set out from Rây Bareli, he had already despatched his student Shâh Ismâîl Shahîd to Punjab in order to investigate the conditions of the Muslims. Shâh Ismâîl Shahîd verified the reports of the tyranny being carried out against the Muslims and the transformation of Musjids into stables.

Immediately in verifying this report, Sayyid Ahmad Shahîd issued a statement of Jihâd. A big group of volunteers - which increased at times and decreased at times - joined the forces of the Mujâhidîn.

This force left Bareli and treading its way through the mountain passes of Khaybar and Jûlân finally landed in Peshawar in 1827. You will be surprised to learn that they conquered Peshawar in the very first attack.

After their conquest, the next morning, Shâh Ismâîl Shahîd stood at the market place in Peshawar and announced:
"From today onwards, the government of Amîrul-Muminîn Sayyid Ahmad Shahîd will be in control of Peshawar. With immediate effect, the government imposes a ban on liquor, gambling, illicit entertainments, theft, opium and marijuana."

This announcement was made by the student of Sayyid Ahmad Shahîd, Shâh Ismâîl Shahîd. It was on Sunday the first of May when he imposed a ban on liquor in Peshawar. According to my research on history, a hundred and fifty years after Shâh Ismâîl Shahîd, when his spiritual son Mufti Mahmûd comes to power in Peshawar, he again imposes a ban on alcohol. The day he swore an oath and banned alcohol was also on Sunday the 1st of May 1972. On the 1st of May 1827 Shâh Ismâîl Shahîd imposes a ban on alcohol in Peshawar and again on the 1st of May 1972 in the very same Peshawar, Mufti Mahmûd imposes a ban on alcohol. This is a historical coincidence? This is a non-ending stimulating story of our pious predecessors.

Friends! In 1827 when Peshawar fell into the hands of the Mujâhidîn, they advanced further into enemy territory and

captured Shankkyari, Itmanzi, Akorah and continued further. During the course of their conquests, a representative of Rajâh Ranjît Singh comes to Sayyid Ahmad Shahîd and conveys the Râjah's message: "Shâh Sâhib!" he pleaded, "You will be in total control of all the areas you have conquered. Please do not go any further. Put a stop to all further conquests." Sayyid Ahmad Shahîd replies: "O Ranjît Singh! I did not come out with a lust for territorial aggrandizement nor am I spurred by a lust for power. I came to deliver the Muslim people from your barbaric tyranny and oppression. As long as your tyranny persists, Sayyid Ahmad Shahîd may be torn to pieces, but he will not move an inch backwards." This was Sayyid Ahmad Shahîd *(Rahmatullâhi alaih)*'s slogan.

Sayyid Ahmad Shahîd

Friends! Sayyid Ahmad Shahîd was not an ordinary person. You may study the entire history of this subcontinent. I can safely claim, as far as my research is concerned, apart from Shâh Waliyullâh, this subcontinent hasn't produced a greater Wali and Pîr than Sayyid Ahmad Shahîd *(Rahmatullâhi alaih)*. He had 400 000 disciples. 2,6 million Sikhs converted to Islâm on his hands. Such a great personality that 350 000 Kuffâr accepted Islâm after reading his student's book, *Taqwiyatul-Imân*. You probably never set eyes on such a great man. It has been narrated about him that if he had to stand before a crowd of people, just by beholding him, they would all repent from their sins even if the crowd numbered

a few hundred thousand people. Just by looking at his face, a disbeliever would accept Islâm. A boozer and adulterer would immediately repent from his sins. He was a very pious Wali of Allâh ﷻ and a Qutub of his times. During the course of his student days under the tutelage of Shâh `Abdul-`Azîz, when he opened his book one day, he couldn't see any letters in it. When he complained of this to his Ustâd, Shâh `Abdul-`Azîz Sâhib, he consoled him: "Allâh ﷻ will make you independent of the `Ilm of the books and award you with `Ilm from His side." This was a reference to `Ilme-Ladunni (Allâh-inspired knowledge) which was bestowed upon him.

The battle of Balakot

Friends! He was no ordinary man. Nonetheless, he rejected this offer put forward by the Râjah and continued advancing. At some places they stayed for a month whilst at certain places they camped for up to six months. Finally, on the first of May 1831, this group reached the mountains of Balakot. Balakot is in Pakistan not in India. You may go and visit the place. I have also seen this place with my sinful eyes. Just recently on the fifth of May, with the grace of Allâh ﷻ, I delivered a lecture on the very same mountainous area of Balakot. I also told the inhabitants of Balakot that these were the very same mountains where over a hundred years ago, the memories of the battles of Badr and Uhud were refreshened. These were the very same mountains where the martyrs had shed their blood. Today in Pakistan there are

some ill-fated people whose perceptions leave me dumbfounded. Look at the lamentable state of this country. There are some people here who issue Fatwâs of Kufr upon Sayyid Ahmad Shahîd and Shâh Ismâîl Shahîd *(Rahmatullâhi alaihma)*. They refer to these personalities as contemptuous and also as agents of the Sikhs. I would like to comment that when a person speaks, he at least thinks and then speaks. However, here it seems as though the very substance of thinking is depleted. How can he be an agent of the Sikhs? He stood up against them and fought right up to the very end. He did not retreat by allocating some land to himself as others had done before him. In fact he fought them right until he was decapitated. His tomb is still in the bazaar area of Balakot up to this day. And the tomb of Sayyid Ahmad Shahîd's student, Shâh Ismâîl Shahîd, is about a mile from this bazaar on a mountain. At the foot of this mountain, there is a river flowing as well. His head lies buried in one place, his limbs are buried separately whilst the other parts of his body are buried in graves scattered all about the mountain. A traitor will never sacrifice his body to bits and pieces like this. An agent would have been well protected and escaped unscathed. An agent would not have scattered his body parts all around the mountain.

Sayyid Ahmad Shahîd was no ordinary man. On the first of May 1831 they landed on the mountains of Balakot and they set up camp that night on the mountain. One of the local villages betrayed the Mujâhdîn to the forces of Râjah Ranjît Singh. They launched an attack at night from the back of the

mountain. On the fifth of May, whilst Sayyid Ahmad Shahîd was in Sajdah in Tahajjud Salâh, he was beheaded by the enemy. On the same day, Shâh Ismâîl Shahîd takes command of the battlefield and he went on fighting for the next four days.

O you who belittle such a great man! O you foolish ones! Did you ever hear of a man who had such intense love for Rasûlullâh ﷺ? When a Sikh verbally abused Rasûlullâh ﷺ, Shâh Ismâîl Shahîd retorted: "By Allâh! I will not die till I have beheaded you." Allâhu Akbar! He swore an oath. It appears in the Hadîth that Rasûlullâh ﷺ said: "There are such pious and devoted servants of Allâh ﷻ in this Ummah that if they swear an oath upon Allâh ﷻ, He will ensure that their oaths are realized." If they swear an oath that it will rain tomorrow, then Allâh ﷻ makes it rain just so that their oaths are realized.

Friends! Shâh Ismâîl Shahîd was a very pious soul who was intoxicated with divine love as can be ascertained from his statement, 'I will not die till I have beheaded you'. When Shâh Ismâîl Shahîd was attacked with a sword by an enemy of Rasûlullâh ﷺ, his head got severed and fell to the ground. In spite of him being decapitated, he miraculously still holds onto his sword and runs after the enemy of Rasûlullâh ﷺ. From a distance of about a furlong (± 200 metres), he hurls the sword upon the enemy. The sword finds its way right through the enemy's body and he falls to the ground.

Thereafter, Shâh Ismâîl Shahîd also falls to the ground.

Friends! Only after he kills the enemy of Rasûlullâh ﷺ, he falls to the ground. Who can be a greater lover of Rasûlullâh ﷺ than him?

Study the books of Shâh Ismâîl Shahîd *(Rahmatullâhi alaihi)*. Read his book '*Mansabe-Imâmat*'. Study his book '*Taqwiyatul-Imân*'. Your Imân will be reinvigorated. An aversion towards Bid'ah (innovations) will be created in your heart. You will be distanced from Shirk (polytheism). O you who claim that he was disrespectful to Rasûlullâh ﷺ! Study the poems he has compiled on the admiration of Rasûlullâh ﷺ. By Allâh! Every stanza is such that it will leave the reader cold. The love he expressed for Rasûlullâh ﷺ will render a man enraptured by divine ecstasy. This was the rank of these personalities.

Nevertheless, Sayyid Ahmad Shahîd was martyred on the fifth of May and Shâh Ismâîl Shahîd on the ninth on the mountains of Balakot. 450 Mujâhidîn under the leadership of Shâh Ismâîl Shahîd were also martyred on these mountains. Only about 100 Mujâhidîn survived this battle. Amongst the survivors were Maulânâ Muhammad Ja'far Thânesri, Maulânâ Wilâyat Ali, Maulânâ Mamlûk Ali, and Maulânâ Yahyâ Ali *(Rahmatullâhi alaihim)*.

This incident took place on the mountains of Balakot from

the first of May up to the tenth of May 1831. Even today, if you look at these mountains with concentration and deep reflection, you will be able to see the blood of the martyrs flowing on these mountains.

Friends! This battle is referred to as the 'Battle of Balakot'. And these Mujâhidîn are referred to as the 'martyrs of Balakot'.

`Ulamâ meet for freedom of India

Friends! This battle in which these Mujâhidîn were martyred lasted from the first up to the tenth of May 1831. And a few of the Mujâhdîn returned safely after this date. After 1831, when the `Ulamâ realized that the British government was getting more and more fortified in the country, they called up a number of meetings first. Many warriors gathered from all parts of the country and many decisive battles were fought against the British. This continued for some time. In 1856, a meeting of all the senior `Ulamâ of India was called up in Delhi. This meeting was attended, amongst others, by Maulânâ Ja`far Thânesri, Maulânâ Wilâyat`Ali, Maulânâ Hâji Imdâdullâh Muhâjire-Makki, Maulânâ Muhammad Qâsim Nânotwi, Maulânâ Rashîd Ahmad Gangohi and Hâfiz Dâmin Shahîd *(Rahmatullâhi alaih)*m. In this meeting Maulânâ Qâsim Nânotwi is reported to have said: "Aren't you aware that the British are sitting right on our heads. They have laid a snare of their rule throughout the country. Be prepared for some rather decisive battles against them. We will either be

cut to pieces or fight against them right up to the end. We will not allow the British to live in this country."

As Maulânâ Nânotwi mentioned this, one person stood up and remarked: "Hadrat! We are very few in number and our resources are very limited." Hadrat Nânotwi gave him a very momentous answer: "Is our number less than the number of the Mujâhidîn of Badr?" The moment he uttered these words, a spirit of Jihâd was rekindled in their hearts.

Friends! On the words of Hadrat Nânotwi *(Rahmatullâhi alaih)*, a firm decision was made to free India from the clutches of the British. In the history of India, two major wars played an important role in her freedom from the British; the first was the War of Independence which took place in 1857 and the second was the war of 'the red shawls'. The foundation for the second war was laid by Maulânâ Nânotwi's student, Maulânâ Mahmûdul-Hasan *(Rahmatullâhi alaih)*. And the foundation of the War of Independence (the first one), was laid by the student of Hâji Imdâdullâh, Maulânâ Qâsim Nânotwi *(Rahmatullâhi alaihma)*.

14000 `Ulamâ are sent to the gallows

Friends! This was one of the most decisive battles fought against the British in India. About fourteen thousand `Ulamâ were executed after this battle. I will furnish you with the historical facts surrounding this battle.

Friends! There is a group here in Pakistan which is always considerate to the British and partial in their favour. They claim that the battle of 1857 was not actually a battle but it was a mutiny. In our books also, it is referred to as a mutiny. Those who prefer to please the west refer to it as a mutiny. (We will call it a battle). Today also the `Ulamâ should oppose this and fight for their independence. How could this be a mutiny. This was a battle for independence headed by Hâji Imdâdullâh Muhâjire-Makki and Maulânâ Qâsim Nânotwi *(Rahmatullâhi alaihma)*.

Friends! The battle of independence of 1857 was fought on two fronts; one in Ambâlâ under the leadership of Maulânâ Ja`far Thânesri and the other in Shâmli under the leadership of Hâji Imdâdullâh Makki *(Rahmatullâhi alaihma)*.

Friends! You will be surprised to learn that the `Ulamâ took active part in these battles. Catapults and gunfire was used against them. Many of them lost their lives as martyrs. Maulânâ Muhammad Dâmin was also martyred. Maulânâ Rashîd Ahmad Gangohi *(Rahmatullâhi alaih)* and Maulânâ Qâsim Nânotwi sustained injuries. Many others were also martyred in this battle. However, due to their limited resources and due to the betrayal of a few people, the `Ulamâ failed to win this Battle of Independence of 1857. Although they lost the war, they did not lose the spirit of freedom abounding within them. The spark of freedom failed to be snuffed out. The spirit of freedom remained alive. The `Ulamâ did not throw in the towel and surrender to the

imperialists.

The imperialist endeavour to snuff out the spirit of Jihâd

At the termination of this battle of 1857, the British viceroy to India requested his own ministers and counsellors of India to submit a report on how they can firmly secure the British government's hold over India in the post-war period.

One of the leading politicians of India, Doctor William Yur submitted a report to the viceroy. I wish to inform you of the contents of this report. He wrote: "Of the entire population of India, the Muslims are the most spirited and vigilant. The battle of independence was fought mainly by the Muslims. As long as the Muslims cherish the spirit of Jihâd, we will not be able to impose our rule upon them. Hence, first and foremost, the snuffing out of this spirit is imperative. The only way this can be achieved is by weeding out the `Ulamâ and by eradicating the Qurân."

Acting on this advice, in 1861 the government launched a campaign against the Qurân. 300 000 copies of the Holy Qurân were set alight by the government. Thereafter, they made a resolution to eradicate the `Ulamâ.

An English historian, Mr. Thompson writes in his memoirs: "From 1864 to 1867, the British government firmly resolved to eradicate all the `Ulamâ of India. These three years are one

of the most heart-wrenching periods of Indian history. The British hanged 14 000 `Ulamâ to death. From Chandi Chowk of Delhi up to Khaibar, not a single tree was spared the neck of the `Ulamâ. The `Ulamâ were wrapped in pig-skin and hurled alive into blazing furnaces. Their bodies were branded with hot copper rods. They used to be made to stand on the backs of elephants and tied to high trees. The elephants would then be driven away and they would be left hanging by their necks. A makeshift gallows was set up in the courtyard of the Shâhi Mosque of Lahore and each day up to eighty `Ulamâ were hanged to death. The `Ulamâ were at times wrapped up in sacks and dumped into the Râwi river of Lahore after which a hail of bullets would be pumped into each sack."

Thompson writes further: "As I got into my camp at Delhi, I perceived a stench of putrefied flesh. As I stepped out and went behind my camp, I saw a blazing fire of live coals. I saw a group of forty naked `Ulamâ being led into the fire. As I was witnessing this scene, another group of forty `Ulamâ were brought onto the field. Right before my eyes, their clothes were taken off their bodies. The English commander addressed them thus: 'O Molvies! Just as these `Ulamâ are being roasted over this fire, you will also be roasted. To save yourselves, just one of you must proclaim that you were not part of the 1857 uprising of freedom. I will release all of you the moment I hear just one of you affirming this."

Thompson writes: "By the Lord who has created me! Not

one of the `Ulamâ said any such thing. All of them were roasted over the fire and another group was also brought and roasted over the blazing fire. Not a single `Âlim surrendered to the demands of the British."

Today some people here in Pakistan claim that Pakistan was formed through the efforts of so and so. I know there are efforts underway to prove this claim. Let me ask these people who are unaware of the history of their predecessors, if Pakistan was really formed with the efforts of those whom you mention, then what about the 14000 `Ulamâ who were hanged to death? What about their sacrifices? Why did they fight and achieve martyrdom? Why did they sacrifice their necks? Did the sacrifices of these `Ulamâ play no role in the formation of Pakistan?

Are you not aware of the historical role played by Shâh Ahmad Madârisi? When he was hand-cuffed and presented to an English officer, the officer burst out crying and said: "Shâh Sâhib! You are my Ustâd. I read a certain Arabic book under your tutorship in Madras. We are authorised to release you only if you proclaim just once that you took no part in the 1857 uprising of freedom. I will release you now if you just say this once." What an astounding response this elicited from Shâh Sâhib: "O my English student! I will not go against Rasûlullâh ﷺ just to save my life."

These were great people! Oh! These were superior personalities! A poet laments:

"Alas! These were desires of the tongue.

the exiles, the difficulties, the restrictions and the compulsions.

The hard times, if we have to forget them, how can we forget them?

You are inclining your heart towards the English, how can you incline your heart towards them?"

How can you be so passionate about them (the English)? How can you emulate their habits and fashions? How can you adopt their ideologies?

Friends! After the war of 1857, Maulânâ Ja'far Thânesri was sentenced to death by hanging. Maulânâ Yahyâ Ali Sâhib's beard was shaved off. When Maulânâ was sentenced to death, he was brought over from the jail at Ambala to Lahore. What was his condition when he was thrown into the Kotlapit jail at Lahore? Alas! How saddening! Maulânâ writes in his history of Kâlâ Pâni: "Our hands were manacled, our feet were in shackles. Our clothes were in tatters. Iron bars were secured around our waists. In this condition we were escorted on foot from Ambala to Kotlapit jail in Lahore. The moment we entered Kotlapit jail, the superintendent remarked: "These Mullas will not renounce their activities in this manner. This is not sufficient for them. Confine each of them to iron cages."

Maulânâ Thânesri writes: "A special iron cage was made for each one of us. Blood was flowing from our hands and feet. They threw us into these cages made of sharp-edged iron bars. We couldn't even lie down nor sit in these cages. We

were then dumped into the dungeon of the prison. After some time, we were deposited into one of the coaches of a goods train and informed that were to be hanged at the district jail of Multân."

H̲ad̲rat Thânesri writes further: "We were despatched to Multân in the same coach all the way. It took us three months from Lahore to Multân. At some places the coach would wait ten days and at some places up to a month. This was in the midst of the summer season with hot winds blasting against us. When we reached Multân station, we were blind-folded and escorted to the district jail of Multân. By the same evening we were informed that we would be executed the next morning. That night we rejoiced and were unable to contain our happiness.

Exiled to the black waters

The next morning, an English officer came and asked us: "Molvies! What's happening to you? You are rejoicing when soon you will be executed?" H̲ad̲rat Thânesri gave him a wonderful reply: "We are rejoicing because we are sinners and we always thought that we would die on our beds uncertain whether our sins will be forgiven or not. However, now we will die the death of a martyr. As you execute us, we will find ourselves present at the H̲awd̲ (pond) of Rasûlullâh ﷺ."

Alas! The white man replied: "Molvies! The death you are

so passionate about will also not come to you so easily. You will not even be put to death. You will be sentenced to fourteen years each to the black waters."[2]

Maulânâ says: "When our execution order was changed, I involuntarily uttered the following poetic words:

"The one eligible for the hereafter received a sentence of further detention."

What can I say, Oh! As I was being released I got left out." In other words, if I was executed, I would have been released. He described execution and death as a release from this world. As he was being released, he got left to stay in this world. These were very great and strange people.

As Maulânâ Thânesri was being led away to the black waters, his wife and children were summoned for a final meeting with him. Maulânâ narrates: "My eight-year-old son came to prison to visit me. As he set his eyes on the manacles of my hands and the shackles on my feet, he burst out crying. My wife also started weeping very bitterly. I addressed them thus: "Children! There is no need to get agitated over anything. If Allâh ﷻ spares the life of your father, he will return to you and if He does not spare his life, then we will meet at the Haude-Kawthar." What a

[2] A reference to the Andaman Islands off the coast of India where Indian prisoners were despatched during the British rule.

marvellous answer he gave them. They were great people. The extent of their sacrifices cannot be recounted sufficiently. Their sacrifices continued right until 1867.

Friends! From 1864 to 1867, the British annihilated all the `Ulamâ of India. Really speaking, there were no `Ulamâ left in India. By 1867, not a single religious institute remained. You would be quite astonished to learn that in 1601, when the British arrived in India, there were a thousand Dîni institutes in Delhi alone. By 1867, they didn't leave a single Madrasah standing in the entire sub-continent. Shâh Waliyullâh's Madrasah, Madrasah Rahîmîyyah, was bull-dozed to the ground by the English. Not a part of it was left standing. By 1867, not a single Madrasah was left. As a result, `Ulamâ were becoming scarce.

The establishment of Dârul `Ulûm Deoband

Around this time, Maulânâ Muhammad Qâsim Nânotwi *(Rahmatullâhi alaih)* saw Rasûlullâh ﷺ in a dream wherein he instructed him to establish a Madrasah in the village of Deoband. According to this glad-tiding, on the fifth of Muharram, 30 May 1866, Maulânâ Muhammad Qâsim Nânotwi *(Rahmatullâhi alaih)* laid the foundation of a Madrasah in Deoband under a pomegranate tree. This Madrasah is called Dârul `Ulûm Deoband and its students are referred to as the `Ulamâ of Deoband.

Friends! This Madrasah was established to resist the English. Why was this Madrasah established? To annihilate British culture from this country. Why was it established? So that the Muslims can become well-acquainted with their cultural legacies.

Friends! This is something to think about. Maulânâ Qâsim Nânotwi was a student of Maulânâ Mamlûk `Ali. Maulânâ Rashîd Ahmad Gangohi was Maulânâ Qâsim's class mate. Maulânâ Mamlûk `Ali had two students; one Maulânâ Muhammad Qâsim Nânotwi and the other was Sir Sayyid Ahmad Khan. Maulânâ Mamlûk `Ali's first student, Maulânâ Qâsim Nânotwi established a Madrasah at Deoband whilst the second student, Sir Sayyid Ahmad established a university at Aligarh.

The achievements of Dârul `Ulûm Deoband

When I analyse our history of the last one hundred and fifty years and study the past of the Madrasah of Deoband and the university of Aligarh, I see that the Madrasah of Deoband has become a university which has produced great philosophers, Mujâhids, Imâms, Mujtahids, anti-English militants and warriors. It produced a Muhaddith like `Allâmah Anwar Shâh Kashmîri, a propagator like Maulânâ Muhammad Ilyâs, a wise man like Hadrat Thânwi, a great Mufti like Mufti Kifâyatullâh and many other great `Ulamâ who published outstanding books on Tafsîr, Hadîth, history

and a number of commentaries on virtually every subject. They established other Madrasahs and Musjids throughout the world. Dârul `Ulûm Deoband has universalized the culture and traditions of Islâm. On the other hand, when we look at Aligarh university, which philosopher did it produce? I know that it produced people who greet the British. (People who adhere to English traditions.)

In order to change the direction of Aligarh university, Shaikhul-Hind delivered a lecture on its campus and addressed the students: "O you young Muslim university students! Where are you heading? You are becoming more and more inclined towards English culture. What is happening to you? I have come to you, come let us rekindle the spirit of Muhammad bin Qâsim and fight the British (culture).

Following this lecture, (some change came about) and then it produced people like Maulânâ Muhammad `Ali Jawhar, Shawkat `Ali, Hasrat Mohâni and Shibli *(Rahmatullâhi alaih)*m.

Friends! The Dârul `Ulûm of Deoband played a cardinal role in preserving the culture, tradition, honour and the social status of Islâm in the Indo-Pak subcontinent.

Maulânâ Qâsim Nânotwi's devotion to Rasûlullâh ﷺ

Friends! This is not something insignificant. Make an

analytical study of Islâm. Study the history of Maulânâ Qâsim Nânotwi *(Rahmatullâhi alaih)*. May Allâh ﷻ shower his grave with millions of mercies. In regards to him, Shorish says:

"He continued guiding the people to the right path of the interceder of all the worlds (i.e. to the path of Rasûlullâh ﷺ.
He continued transforming polytheism to monotheism.
The flag of Islâm, like a luminous cloud, continued fluttering from every wall of the idol-houses (temples).
In this place and time he is matchless in his saintliness.
He continued chanting the adherence to the Sunnah of the best of mankind."

In regards to Shaikhul-Hind *(Rahmatullâhi alaih)*, he writes:

"He continued confronting the adversities brought on by the vicissitude of life.
And in Malta, he continued chanting the chant of love and loyalty."

These were our predecessors and this is their legacy they have left for us. Today there are people in Pakistan who say that Maulânâ Nânotwi was rude and unmannerly. I would have pointed out exactly who these people are but I am not in a habit of verbally picking on others. I believe in Maulânâ Qâsim Nânotwi who was brimming with 'Ishqe-Rasûl (love and adulation for Rasûlullâh ﷺ. Every action and statement portrayed his adulation for Rasûlullâh ﷺ. The same Qâsim

Nânotwi who goes to Madinah and addresses the grave of Rasûlullâh ﷺ thus:

"I would like to sacrifice myself a thousand times for you in Madinah,
So that even if I had to die I would not be separated from you."

This was the extent of his love and devotion towards Rasûlullâh ﷺ. When someone asked him why he does not visit the inner chambers of the tomb, he replied: "I am not as yet permitted." When he finally went in and emerged smiling on the third day, he was asked what transpired. He replied:

"My Master was so gracious and kind to me that he filled my kurta-tails for me even before I could spread them out. (He gave even before I asked)"
"What a great favour he has conferred upon me, the wine has taken effect even before consuming it."

Today, in this country we find people claiming that the same man, Maulânâ Qâsim Nânotwi *(Rahmatullâhi alaih)*, was rude to Rasûlullâh ﷺ. They say that he was of the opinion that the Imâms of the Haram are disbelievers. (Na'aûzu Billâh!). It has been reported that when Maulânâ Qâsim Nânotwi went to Madînah Munawwarah, he removed his shoes at a distance of seven miles before Madînah. When cautioned about getting injured with the stones, he replied: "I have removed my shoes lest my shoes trample upon the ground

treaded upon by the blessed feet of Rasûlullâh ﷺ."

Look at the precaution he had taken. How can he be rude to Rasûlullâh ﷺ when he was so cautious of trampling the ground with his shoes upon which Rasûlullâh ﷺ had treaded? How can a person who loves Rasûlullâh ﷺ to this extent ever say that the Imâms standing in his place in the Haram are disbelievers? How ironical?

Friends! Some people are even critical of Maulânâ Rashîd Ahmad Gangohi *(Rahmatullâhi alaih)*. Alas! The man who imparted the lessons of Hadîth for forty years. The personality who disseminated the message of prophethood for forty years! Whilst imparting a lesson of Hadîth one day in the court-yard, it started raining. As he continued teaching, the students picked up their books and fled indoors. Maulânâ Rashîd Ahmad Gangohi spread out his turban on the ground and began piling the students' shoes onto it. When asked what he was doing, he replied: "I am picking up your shoes because you came to learn the Hadîth of Rasûlullâh ﷺ. I am not picking your shoes up, I am picking up the shoes of the guests of Rasûlullâh ﷺ."

This was the magnitude of the devotion he had towards Rasûlullâh ﷺ. On one occasion, he was presented with dates of Madinah Munawwarah. Hadrat picked them up, placed it on his eyes, started kissing them and went on saying: "These are the dates of Madinah, these are the dates of Madinah."

(He ate the dates and then said:) "Don't dispose of the seeds on the ground. These dates are very blessed." He kept the seeds aside and daily he used to pulverise a few seeds with the aid of a mortar and pestle and place part of it in his mouth. Someone asked him: "Hadrat! These are only the seeds of the dates of Madinah Munawwarah. What's in the seeds?" He replied: "You are commenting about the seeds! As far as my beliefs are concerned, I have firm conviction that even the soil of Madinah has curative properties."

Our academic links in the field of Hadîth

Friends! Today the people say: "The Madrasah at Deoband was only put up the other day. We are around from long before that." However, I have already pointed out to you the reasons behind the establishment of Dârul`Ulûm Deoband. This is only a Madrasah. Spiritual lineage does not run through a Madrasah. Spiritual lineage runs from Rasûlullâh ﷺ. We are proud of the fact that we are spiritually and academically linked right up to Rasûlullâh ﷺ. Our Shaikh and spiritual guide, Maulânâ Muhammad Qâsim Nânotwi acquired knowledge from Shâh `Abdul-Ghani and he acquired`Ilm from Shâh Ishâq and he from Shâh`Abdul-`Azîz and he from Shâh Waliyullâh and he from Shaikh Abu Tâhir Madani and he from `Allâmah Muhammad bin Ahmad - author of Majmaul-Bihâr- and he from Shaikh Husâmud-Dîn -author of Kanzul-`Ummâl- and he from Shaikh Rabî bin Tabî and he from Imâm Abu`Îsâ Tirmizi and he from Imâm Bukhâri and he from Hadrat Hammâd and he from`Abdullâh

bin Mubârak and he from Abu Hanîfah and he from Anas bin Mâlik and he from Abdullâh bin Masûd Radiallâhu Anhum and he from Rasûlullâh ﷺ. This is our academic link right up to Rasûlullâh ﷺ.

Our spiritual links

People of other parties claim that the Khânqâhs are in their hands. To that I respond: "Wilâyat (spirituality and sainthood) is also in our hands. Maulânâ Rashîd Ahmad Gangohi acquired Wilâyat (spiritual guidance) from Hâji Imdâdullâh and he from Miañji Nûr Muhammad and he from Shaikh `Abdul-Bâri and he from Shaikh `Abdur-Rahîm and he from Shaikh `Abdul-Hâdi and he from Shaikh `Izzud-Dîn and he from Shaikh `Abdul-Quddûs and he from Shaikh `Abdul-Haq Rotalwi and he from Shaikh Jalâlud-Dîn Thânesri and he from Khwâjah `Alâud-Dîn Sâbir Kaleri and he from Bâbâ Farîd Ganj Shakar and he from Khwâjah `Ali Ajmeri and he from Khwâjah Mu`înud-Dîn Chisti and he from Sultân Khudârâ Basri and he from Fudail bin `Iyâd and he from Hasan Basri *(Rahmatullâhi alaih)*m and he from Hadrat `Ali Murtadâ Radiallâhu `Anhu and he from Rasûlullâh ﷺ. We are proud of our spiritual order reaching right up to Rasûlullâh ﷺ.

You must have heard the poetry compiled in honour of Rasûlullâh ﷺ by other poets. However, the words compiled by our Pîr, Hadrat Nânotwi *(Rahmatullâhi alaih)* are unique in their nature. (Let us examine the poems written by other poets first.)
Habîb the poet says:

"In the Takbîr, in the Kalimah, in the Salâh, and in the Azân, we found with

the name of the Almighty, the name of Muhammad
Adam Alaihis salam, in the lofty levels of paradise found inscribed on a celestial tree the name of Muhammad."
Ah the lovers of the pleasure in this name, refreshened is he who takes the name of Muhammad."

Another poet, Ahmad Nadîm Qâsimi said something rather strange. He says:

"With the advent of Mustafâ ﷺ, the world has reached it's Creator.
The world has emerged from the darkness towards light."

Friends! Zafar Ali Khân says:

"I am wandering around Yathrib (Madinah). I am kissing the porch of the Nabi ﷺ.
I am drinking the wine of the love of Muhammad and swaying about, may the one making me drink be safe."

Zafar Ali Khân also said:

"The star of the creation which has broken out from the utter darkness,
the refulgence of it's first light is you."

Many poets have compiled poetry in honour of Rasûlullâh ﷺ but Maulânâ Qâsim Nânotwi's compilation is matchless.

He says:

"There are thousands of hopes and aspirations but the greatest hope is that my name be included amongst the dogs of Madinah."

Hadrat Nânotwi's poem is worth deep contemplation. I will place all the rest of the poems on one end and Hadrat Nânotwi's poetry on the other end. He says:

"From the Nûr of the Almighty's will. The first thing to be created was the form of Muhammad
And from the same form, light was separated and the entire universe beautified
He is Muhammad and Ahmad and Mahmûd and Shâhid (witness) and Mashûd (witnessed).
Although he has been raised with the unlettered, his 'Ilm and wisdom is boundaryless.
His mercy is borderless and his intercession is beyond our comprehension.
Every kingdom created in the universe has been embellished with his mercy."

In regards to the intercession of Rasûlullâh ﷺ, he says:

"O Qâsim! Why should I be grieved about the day of resurrection?
He is my master and my guide.
In whose lap Jannat has been established and in whose hands Kauthar has been placed."

Shaikhul-Islâm in Madinah Munawwarah

Let us study the life of Maulânâ Husain Ahmad Madani *(Rahmatullâhi alaih)*. He taught Hadîth for eighteen years near the Rawdah (tomb) at Madinah Munawwarah. He was the man who used the hair of his beard to sweep the area around the Rawdah. He was the man who used to pick up the melon peels disposed off on the streets of Madinah, soak them in water and consume them and say: "This act is sufficient for my deliverance (from the fire of hell)."

The same Husain Ahmad Madani who taught Hadîth for eighteen years was arrested together with his Ustâd Shaikhul-Hind *(Rahmatullâhi alaih)* for taking part in the 'movement of the silk-shawls'. As he was being led away from the Rawdah, he burst out crying and said:

"May the scenery of your Rawdah remain shining, may the grate of your Rawdah remain safe.
May we also be awarded the devotion of Abu Zarr and may we be bestowed with the spirit of Bilâl Radiallâhu ` Anhumâ."

Shaikhul-Hind and his students' academic feats

Maulânâ Muhammad Qâsim Nânotwi established Dârul `Ulûm Deoband on the 30 May 1866. The first Ustâd to be appointed at this institute was Mullâ Mahmûdul-Hasan and the name of the first student to study under him was also Mahmûdul-Hasan. This student studied under his Ustâd, Mullâ Mahmûdul-Hasan and also acquired `Ilm from Maulânâ Qâsim Nânotwi *(Rahmatullâhi alaih)*. Mahmûdul-Hasan who came as a student turned out to become one of the leading figures in Indian history and also in the movement for the freedom of India. The same student, Mahmûdul-Hasan is referred to as Shaikhul-Hind *(Rahmatullâhi alaih)*. He is also referred to as one of the founders of the greatest movements in India. (A reference to the movement launched by the Muslims against British colonialists.)

Amongst his students, there were people like Maulânâ Ashraf `Ali Thânwi *(Rahmatullâhi alaih)* who was an author of a thousand books. One of the students of Shaikhul-Hind was Maulânâ `Ubaidullâh Sindhi whom the British exiled (to the Andaman Islands) for twenty five years. When he left the country, his beard had just started growing and when he returned after 25 years, his beard had already turned white. One of the students of Shaikhul-Hind was Mufti Kifâyatullâh Dehlawi *(Rahmatullâhi alaih)*. When his Fatwâs were presented to the `Ulamâ of Egypt, they submitted: "We

haven't come across an `Âlim of this calibre anywhere in the world." Amongst his students was Maulânâ Anwar Shâh Kashmîri *(Rahmatullâhi alaih)* who wrote a commentary on Bukhâri Sharîf. Today this commentary is being printed under the auspices of the Saudi government. They say that nobody else has compiled an Arabic commentary on Bukhâri of such prominence.

One of Shaikhul-Hind's students was Maulânâ Muhammad Ilyâs *(Rahmatullâhi alaih)*, the founder of the Tablîgh Jam`ât. Friends! He was a short and frail man. He was very humble and down to earth. When he first took the message of the Tablîgh Jam`ât to Panipat, the residents of Pânipat smacked him a few times. As a result he fell unconscious to the ground. Upon regaining consciousness, he told the people: "You will have to go to the Masjid once and listen to the sayings of Nabi ﷺ."

Why was he beaten and smacked? He was not beaten because he was weak. He was beaten because Rasûlullâh ﷺ was beaten in Tâif. He was beaten because Rasûlullâh ﷺ was also beaten in the streets of Makkah. If Rasûlullâh ﷺ was not beaten in Makkah, by Allâh, Ilyâs wouldn't have been beaten either. He was very devoted to the Sunnah path. All our predecessors were very staunch followers of the Sunnah.

The funeral of Shaikhul-Hind

Maulânâ Shaikhul-Hind Mahmûdul-Hasan passed away in 1921 at Delhi at the home of one of his Murîds, Hakîm Ajmal Khan, a very famous Hakîm. His body was brought over from there to Deoband. When he was placed on the Ghusal-board for Ghusal and his clothing was removed, the people saw practically no flesh on his waist and back. He was only skin and bones. They all burst out crying.

When Maulânâ Husain Ahmad Madani, who was teaching Hadîth in Calcutta at that time, came to Deoband, the people informed him of Hadrat Shaikhul-Hind's condition. They told him that Hadrat had no flesh on his body, only skin and bones. He also burst out crying and said: "Shaikhul-Hind asked me not to divulge this secret. When Hadrat, my Ustâd, was taken as prisoner to Malta, the British officer used to take him to one of the dungeons where he would brand his back with hot iron-rods and demand: "Mahmûdul-Hasan! Issue a Fatwâ in favour of the English!" He would continue subjecting him to this cruel punishment until Hadrat would fall unconscious. When he would come to his senses, he would say: "Englishman! Even if I am emaciated, no problem. I am an heir to Bilâl Radiallâhu‘Anhu. Even if my skin is peeled off my body, I will not issue a Fatwâ in your favour." This was the spirit of their‘Ishq (ardent love and devotion) for Rasûlullâh ﷺ.

One of the students of Shaikhul-Hind was the founder of the

Tablîghî movement, Maulânâ Muhammad Ilyâs *(Rahmatullâhi alaih)*. His Tablîghî Jamaât has today reached 165 countries throughout the world. Who could prevent him from his work? Great people are actively involved in this mission although some others had endeavoured to put a stop to it. Great personalities have established this movement and nobody can prevent this movement from forging ahead. This Jamaât has left from Karachi and went up to Hyderabad and back. Nevertheless, this is a long story. Nobody is able to prevent the people of truth spreading the true message.

Maulânâ Shabbîr Ahmad `Uthmâni

One of the students of Shaikhul-Hind *(Rahmatullâhi alaih)* was Maulânâ Shabbîr Ahmad `Uthmâni *(Rahmatullâhi alaih)*. Some people are of the opinion that the `Ulamâ of Deoband opposed the formation of Pakistan. I will explain this later on. Your vision is only limited to opposition and hostility. Your vision does not go beyond this to the compliance of the `Ulamâ of Deoband. Don't you realize that if `Allâmah Shabbîr Ahmad `Uthmâni did not support Qâide-Azam (the great leader - the title awarded to the founder of Pakistan, Muhammad `Ali Jinnâh) the formation of Pakistan wouldn't have come about. If Shaikhul-Islâm `Allâmah Shabbîr Ahmad `Uthmâni did not go to Salhat and lecture the people, if he did not go about the sub-continent with Qâide-Azam, the formation of Pakisatn would have still been a dream.

Friends! Maulânâ Ashraf `Ali Thânwi who was a patron of

Dârul `Ulûm Deoband also supported Pakistan. Shaikhul-Islâm Maulânâ Shabbîr Ahmad `Uthmâni who was a Shaikhul-Hadîth at Dârul `Ulûm Deoband also supported its formation. Mufti `Azîzur-Rahmân who was a Mufti at Dârul `Ulûm Deoband was also a supporter of Pakistan. Maulânâ Zafar `Ali `Uthmâni who was a Shaikh of Tafsîr at Dârul `Ulûm Deoband also supported Pakistan. At the formation of Pakistan, the Pakistani flag was hoisted for the first time in Lahore by `Allâmah Shabbîr Ahmad `Uthmâni and in Dacca by Maulânâ Zafar `Uthmâni *(Rahmatullâhi alaihma)*. When the first legislative assembly was formed in Pakistan, `Allâmah Shabbîr Ahmad `Uthmâni was elected the head of this assembly. When Qâide `Azam passed away, his Janâzah Salâh was performed by `Allâmah Shabbîr Ahmad `Uthmâni *(Rahmatullâhi alaih)*.

Friends! All these things are not visible to you? Only the opposition of the `Ulamâ of Dârul `Ulûm Deoband is visible to you? As far as I am concerned, if the `Ulamâ of Deoband did not support Qâide `Azam, the formation of Pakistan wouldn't have come about. Nevertheless, there is some other point which I respectfully wish to draw your attention towards. Before the formation of Pakistan, there were some `Ulamâ who were opposed to partition. We are not grieved nor agitated with this view as this was merely a difference of opinion. All they had differed in was how Pakistan should be formed. They argued that Pakistan should be formed in this manner and not in this manner. Such difference of opinion does not constitute treachery. I would require a lot

of time to explain to you what actual treachery is.

The objective of the formation of Pakistan

Those who opposed the partition merely opposed the method of partition. Maulânâ Abul-Kalâm Âzâd also opposed the method of formation. Maulânâ Husain Ahmad Madani also differed in its formation saying that religiously-inclined people should lead the country so that the requirements of the Kalimah are implemented. So the person opposing the method of formation is not treacherous as some people claim.

Treacherous are the other groups of people. Friends! 36 years ago, prior to the formation of Pakistan, the people were shouting slogans of forming an Islâmic government. 36 years have passed. After the death of Qâide Àzam, those who have torn the Kalimah Tayyibah to shreds, those who make a mockery of Khatme-Nubuwwat, those who allowed these anti Khatme-Nubuwwat scoundrels to flourish in this country, those capitalists landlords, those Anglophiles who were bought off by the English with land, those English landlords who have exercised total control over this country for the last 36 years, they are the treacherous ones in actual fact.

A difference of opinion is not treachery. Yes, an opposition to the ideology is the greatest form of treachery. The`Ulamâ

only differed in their opinions. You have been shouting out slogans in favour of this ideology but today, after 36 years, you were unable to promulgate this ideology in this country. What, are you the most treacherous in this country? The people who are unable to institute this (Islâmic) ideology are deceiving the masses of this country and those who deceive the masses are the most treacherous people.

Another ill-fated destiny of this country is that after the establishment of Pakistan, a number of voluminous books have been compiled on the movement for the formation of Pakistan. These books provide detailed explanations of the feats of some of the people who took part in the movement. Some of them earned the title of Shâh whilst some of them the title of Bahâdur etc. So and so used to do this and so and so was very close to Qâide Àzam and a host of other feats are mentioned in these books. Qâide Àzam has left this world and it was his ardent desire to make this an Islâmic state. We do have sufficient proof to substantiate this claim. Nevertheless, friends! This is something we have to understand. After the death of Qâide Àzam, people have messed around with the honour and dignity of this country. They have ruined this country. An unconscionable editor of a certain newspaper in Lahore, is also one of the culprits. I have challenged him right there in Lahore and in other parts of the country as well. I said to him: "You regard yourself as one of the leaders of this country. Who is more treacherous than you are? You are an editor without any conscience. For the last 36 years you have been instrumental in ruining the

moral fibre of this country. You have accommodated explicit pictures of women and film stars in your newspaper. You have paid homage to dancers and actors who are largely responsible for vilifying Islâm! In order to boost circulation of your newspaper, you have complimented your newspaper with pictures of immodestly-dressed women!"

This group who accuses the others of treachery is the most treacherous group in this country. They are the feudal lords of this country. The `Ulamâ made great sacrifices even before the formation of this country. They were even exiled from the subcontinent. In order to institute the ideologies of this country, in 1962 Mufti Mahmûd presented the law of the Qurân before the legislative assembly. The `Ulamâ were sincere in the ideology supporting the formation of Pakistan. The `Ulamâ were sincere in their efforts behind this country. They were sincere and they are still sincere.

Maulânâ Husain Ahmad Madani had opposed the formation of Pakistan due to a difference of opinion on just one of the issues. You, the editor, regard yourself as one of the leading personalities of this country. What did you achieve in the last 36 years? You consider the sacrifices of Husain Ahmad Madani to be of no significance? By Allâh! You will not be able to match the dust of his shoes! A man who taught Hadîth for 18 years near the Rawdah at Madinah Munawwarah. A man who produced 165 Khalîfahs (spiritual successors). A man whose students number more than forty thousand `Ulamâ. Just imagine, forty thousand `Ulamâ! This

is not an insignificant number.

Maulânâ Madani before an English court

The same Husain Ahmad Madani who, in 1926, was brought before an English judge at Beina hall in Karachi and asked: "Husain Ahmad! Did you issue a Fatwâ prohibiting the Muslims from enlisting in the army?" He replied: "Not only did I issue that Fatwâ in the past, the same Fatwâ is still currently applicable."

Muhammad `Ali Jawhar was also present at this hearing. May Allâh ﷻ shower his grave with countless showers of mercy. This Muhammad `Ali Jawhar wouldn't have turned out as a Jawhar (gem) if he was not favoured with the spiritual company of Shaikhul-Hind *(Rahmatullâhi alaih)*. By Allâh! This Muhammad `Ali Jawhar, imbued with the spirit of Shaikhul-Hind went to England and for up to fourteen hours at a time, he used to lecture in English. He used to say: "I would never go to a country which is a slave to another. When I die, don't bury me in a slave country." He passed away in England and, in accordance to his wishes, he was buried in Jerusalem.

Nonetheless, Muhammad `Ali Jawhar was also present at this hearing in Beina hall. When Maulânâ Husain Ahmad Madani reiterated his Fatwâ on the prohibition of enlisting in the army, Muhammad `Ali Jawhar held the knees of Maulânâ Husain Ahmad Madani and begged: "For Allâh's sake, change your views." Maulânâ replied: "Muhammad `Ali Jawhar! If I changed my views today, by Allâh, the Îmân

of the people will also change! Today I am unable to change my views." He then left the hall.

Friends! Maulânâ Husain Ahmad Madani was now confronted with another problem. Threatened with assassination, he was prohibited by the British to lecture in public. In the Khilâfat conference held in Karachi, despite the people's insistence that he would not appear on stage, he appeared on stage with his Kafan under his arm. About nine hundred thousand people had gathered for this conference. The English cannons were stationed all around the conference area. As Maulânâ appeared on the stage, he addressed the English in the following poem where he symbolises their cannons with nightingales and their cannon-shells with roses. He says:

"The nightingale bears a rose petal in its beak."

As he uttered these words, it has been recorded that the crowd burst out shouting slogans for the next half hour. The rest of the poem is as follows:

"The nightingale bears a rose-petal in its beak.

Where will the grave of the proud martyr be?"

He addressed the English further on:

"Regard us not as toys and destroy us,

We are also the creation of some being."

"In the midst of the English cannons our leader continues to shout the prohibition of joining the British forces
the tree of freedom which was irrigated with blood has finally come to bear fruit."

Maulânâ Madani is banished to Malta

These were great people who confronted the British here in this subcontinent. Maulânâ spent four years in a Maltese prison. Look at the steadfastness of this man. During the course of these four years, nineteen members of his household had passed away (probably murdered). When he eventually receives a letter informing him of the death of these nineteen family members, instead of weeping, he starts to pen something. His friends got a chance to see what he had written. He wrote a poem to his father in these words:

"Despite being encumbered with calamities, to smile is within my nature.
I do not know how to shed tears upon any problem."

On the second occasion, when he is informed that the remaining family members are murdered as a form of punishment for his unwavering stance against the British, he writes another letter wherein he says:

"In your love (O Allah ﷻ), I have sustained a mountain of grief over my head.
whatever happens let it happen.
I have abandoned the life of ease and comfort, so whatever happens let it happen."

O you who vilify him! How can you unleash your abuse against such a personality? Maulânâ Ahmad Lahori used to submit: "Ahmad's head does not contain that which Husain Ahmad's shoes contain."

Friends! Professor Yûsuf Salîm Chisti who is still in Lahore today says: "All my life I used to verbally abuse Maulânâ Husain Ahmad Madani but when West Pakistan was formed, I recalled one of his advices. He advised the people, 'Don't divide Pakistan into two separate parts. Form a unified country." The same professor Yûsuf Salîm Chisti went to the grave of Maulânâ Madani at Deoband and whilst crying bitterly, he lamented: "Husain Ahmad! Your foresight turned out to be true. Alas! Alas!"

Maulânâ Ahmad Lahori's son, Maulânâ `Ubaidullâh once came to `Allâmah Anwar Shâh Kashmiri *(Rahmatullâhi alaih)* and submitted: "Inform me of how my sin of verbally abusing Maulânâ Husain Ahmad Madani can be forgiven."

Nonetheless, Friends! These were personalities of a very lofty status. Nowadays, many people whose knowledge is confined to the four walls of the colleges and universities and who are ill-acquainted with history have a tendency to verbally abuse Maulânâ Madani *(Rahmatullâhi alaih)*. Reading a few books and listening to a few critiques incites them to be critical of him. How strange? There is no doubt that the annals of this subcontinent's history has failed to reproduce another man like him. A man who fought the British in

India, a man who was a king of religious education, a man who was an illuminated seal of spiritual knowledge. The Muslim world should be proud of this outstanding freedom-fighter.

The lofty status of Maulânâ Abul Kalâm Âzâd

Those who verbally abuse Maulânâ Abul Kalâm Âzâd should also rectify their error.

O you who are critical of Maulânâ Abul Kalâm Âzâd! You regard a man who had a difference of opinion over the formation of Pakistan as a traitor? Why don't you regard as treacherous those people who surrendered to the British? Why don't you criticise those who licked the shoes of the British? Why don't you vilify those who sold themselves over to the British in exchange of a few acres of land? Abul Kalâm Âzâd was never a traitor! On the basis of a few differences he had over the formation of Pakistan, you are hurling false accusations against him? You have overlooked the sterling Tafsîr he has compiled of the Holy Qurân! By Allâh! His monthly journal, Al-Hilâl, had driven a spirit of freedom into the people like no other journal did.

The same Abul Kalâm Âzâd who was imprisoned in Rânchi jail by the British colonialists. After three years in prison, his wife passed away. The British court sent a release warrant to the warder authorising his release for a period of

three days only. Maulânâ Âzâd responded by scrolling at the back of the warrant: “O you British! I am not prepared to accept your release warrant. Tomorrow on the day of judgement, I will meet my wife. Leave me alone.”

Once somebody had sent him a gift of ten thousand rupees in recognition of his endeavours against the British. He sent it back saying: “Aren’t you ashamed of yourself? You wish to purchase my pen with this money? No power in the world can purchase the pen of Abul Kalâm!”

Friends! Many journalists and unscrupulous editors here in Pakistan are very eager to embellish their own writings by being critical of the writings of Abul Kalâm Âzâd. They should realize that he was Abul Kalâm (literally, father of speech). When Shorish Kashmîri went to Maulânâ Âzâd’s grave after his death, he uttered the following lines of poetry:

“Alas! What a strange scene of the hereafter this is; there is ashk (tears) but no `Âshiqi (beloved).
The splendour of the earth has disappeared as the horizon lacks the openly affectionate guide.
Ah! Who is unwilling to be sacrificed over your death and separation.
I am still unconvinced of your sudden death.
I think to myself that where is the man with multiple intellects.
The magnanimity of the pen has been plundered and the power of the tongue has

been depleted

Our faces have lost their lustre as our leader of the caravan has departed

I am still unconvinced of your sudden death.

Who is it that will not go around your tomb with a broken heart and a sh

All the people; the ordinary as well as the elite have submitted to their

before your grave.

I am still unconvinced of your sudden death."

He later repeated these verses to Aṭâullâh Shâh Bukhâr
took pleasure in these lines and added:

"You have awoken my dreamy eyes.

One of the stars of the earth have ascended to the skies

but I am still unconvinced of your sudden death."

The end

تَمَّتْ